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Presented by Ernest Truscott Esq
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AN

INTRODUCTION

TO THE

KHASIA LANGUAGE;

COMPRISING

A GRAMMAR, SELECTIONS FOR READING, AND A VOCABULARY.

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PREFACE.

THE Khasia or Cossyah is the dialect of a small tribe, reckoning perhaps from thirty-five to forty thousand families, or somewhat under 200,000 souls, situated on a range of hills, between 25° and 25° 40′ north latitude, and 90° and 91° east longitude.

This little compilation originated in the desire of the compiler to learn that dialect, with a view to try to disseminate a little elementary knowledge amongst the tribe; there being no elementary books of this kind previously prepared in the language.

It is hoped that such an unpretending performance may render some assistance, not only to those Europeans and others, who may desire to acquire the dialect through the medium of the English, but also to those Khasis who, having acquired some knowledge of the English, may be desirous of composing elementary books in their own language.

The principal sources, from which the compiler drew the little information which he has ventured to offer to the public in the following sheets, were the following. Conversing with the natives, and analysing the few books previously published in the dialect. The youthful widow of the late Rev. Thomas Jones (now Mrs. Mackey) very kindly allowed him free access to the various Khasia fragments left by her lamented husband. Amongst them was a skeleton of a Khasia-Anglo Vocabulary, which unfortunately came to hand too late to be of much use for the present compilation.

The compiler is also deeply indebted to the Rev. W. Lewis, for readily and kindly undertaking the task of reading the manuscript. If the work be found to contain any merit, it is principally owing to his suggestions and revisions. But whatever faults it has are attributable to the deficiencies of its compiler.

To J. Sykes, Esq., and to the Committee of the Calcutta School-Book Society, the compiler is also laid under deep obligations: to the former, for the great care taken in superintending the press, (a task of no ordinary difficulty in printing an unknown language,) and also in re-arranging a large number of the words in the Vocabulary, in order to make the alphabetical list more complete: and to the latter, for undertaking the risk of publishing at its own expense so unpretending a performance, with the wonted promptness of that excellent Committee, when the object is to do good to the people of India.

To all these, and several other gentlemen who most readily and obligingly gave their assistance in various ways, the compiler embraces this opportunity to offer his sincere thanks.

W. P.

Sylhet, 18*th April*, 1855.

PREFATORY NOTE TO THE VOCABULARY.

Many considerations might be urged as a plea for indulgence, for any deficiencies and faults that might be observed in the following Vocabulary.

The Khasis had no literature, no books, no marks to indicate sound, no standard by which either their orthography or their pronunciation might be tested. Hence the same words are pronounced in various ways in different villages. The variety of words used to express the same thought is also great.

The dialect of Cherrapunji is generally considered the purest by the natives. The orthography adopted in the Vocabulary is intended to be a representation of the pronunciation of the natives: how far it represents native sounds must be left to the judgment of those who may have opportunities to test it. The orthography is still unsettled; and must continue to be so for a long series of years, from the nature of the case, unless some native genius should rise to settle it.

The Roman characters have been adopted in preference to the Bengáli characters; not from a conviction of the superior utility of the former, but simply because they were found already in use amongst the natives. It is obvious that such a small and uninfluential tribe will not be able to retain characters different from those of the larger nations of the plains which surround their hills. Should the Khasia tribe be ever brought under the influence of education, civilization, and commercial intercourse, the Bengáli character must supplant the Roman at a not very distant day. For the sake of the Khasis that would be very desirable. Nor would it be less desirable for the Bengáli language to supplant all the hill dialects on the northeast frontier.

It is hoped that the majority of the Khasia words in common use at Cherra will be found in the Vocabulary. Should the enquirer fail to find a root-word in its alphabetical order, he would do well to look for it under its compound forms: if a verb, under 'Ia,' or 'Pyn;" and if a noun, under 'Jing,' or 'Nong:' as, for example, 'Wád,' (to seek,) if it cannot be found under *W*, it should be sought for under 'Iawád,' or 'Pynwád,' or 'Pyniawád;' or, if a noun, under 'Jingwád,' or 'Nongwád.' The signification of root-words can be elicited, without much difficulty, from their compounds. Some of these omissions occur, owing to native usages, and some owing to the deficiencies of the compiler.

Explanation of the Abbreviations used in the Vocabulary.

---

art. *signifies*	article.
s.	substantive or noun.
a.	adjective.
p.	pronoun.
v.	verb.
ad.	adverb.
pr. or prep...	preposition.
conj......	conjunction.
interj.	interjection.
num. a.	numeral adjective.
relat. pron...	relative pronoun.
pers. pron. ..	personal pronoun.
interrog. pron.	interrogative pronoun.
masc.	masculine gender.
fem......	feminine gender.
sing.	singular number.
pl. or plu. ..	plural number.
1*st*, 2*nd*, 3*rd*,	the first, second, or third person.

Note.—The articles written after nouns, thus, 'u,' 'ka,' and sometimes 'u or ka,' are to be expressed always before the substantives or nouns to which they are attached: as, "Nongleh, u, or ka," should be read, "u nongleh, or ka nongleh," a worker or labourer, (male or female). So, "Ksew, u or ka," should be read, "u ksew," (a dog), or "ka ksew," (a bitch). "Wah, ka," read "ka wah;" "Lum, u," read "u lum," a mountain, &c. &c.

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THE KHASIA ALPHABET.

Capital Letters.—(Ki Dak Kraw.)

A B D E G H I J K L M N

O P R S T U W Y.

Small Letters.—(Ki Dak Rit.)

a b d e g h i j k l m n o p

r s t u w y.

Consonants.—(Ki Dak Siang.)

b d g h j k l m n p r s t.

Vowels.—(Ki Dak Jur.)

a e i o u w y.

The principal Diphthongs or junction of vowels, are the following:—

ai ei oi au ae ay eu ey ew iæ ie io iu iy

oe ou oy.

A Table of Vowel Sounds in the Khasia language.

Khasia Vowels.	Represented in English by	Examples in Khasia.
a short	a in man, can, than, fat.	tam, kam, lam, ai, da.
á long	last or Italian á in papá.	ár, stád, má, ngáp.
e short	e in pen, then, ken.	lem, len, en, dei.
é long	first e in were, there.	hér, phér, ém.
i short	i in pin, fit, chit.	bit, ding, it.
í long	i in machine, or ee in keen.	jín, klí, khí.
o one sound	o in got, not, lot.	kor, lok, khot, lor.
ú long	oo in pool, fool.	kún, shú, úm.
u short	u in bull, full, pull.	kum, dum, lum, kut, lut, [put.
y one sound	u in pun, fun, sun.	bynta, dykot, myn, pyn. [vow.
w one sound	final as oo, or as w in cow,	saw, thaw, maw.

Observations on the sounds of Khasia Vowels.

(a) The vowel *á* long has always a broad sound, as in *baa:* it never has the slender sound of *a* in lade, spade, &c. Short *a* is correctly sounded in the English words in the table: it has no variation.

(b) Short *e* answers to the same in English. Long *é* is sounded broadly, as the Bengali এ, or as *a* in glare, share; never as *e* in me, evil, &c.

(c) *I* short has only one sound when preceded and followed by a consonant, which is exactly as represented in the table: when it is followed by another vowel, it is sounded like the last *i* in pin*i*on, min*i*on, mil*i*ary. Long *í* is always sounded

like the foreign sound of *i* in marine, police, frize, &c., and never like the natural long sound of *i* in title, bind, mind, idea,* &c.

(d) The vowel *o* has generally the sound of the short English *o* in not, got, lot, &c. It never has the long open sound of *o* in English, as in tone, alone, &c., nor its long slender sound in move, prove.

(e) The vowel *u* has two sounds; the first like *oo* long, as represented in the table; the other a little shorter, like the obtuse sound of *u* in push, bush, puss, put, &c. It is never sounded as *u* in tube, cube, in English. This vowel has been used to represent the long sound of *oo* in the Khasia language for convenience' sake, this sound being of very frequent occurrence in the language.

(f) The letter *w* should be considered, perhaps, as in English, a consonant when it occurs at the beginning of words and syllables, and a vowel at the end. Whenever it occurs in Khasia, however, it has the sound of *oo* in English, or nearly so. In the beginning of words and syllables, it is generally sounded like its equivalent in English in the words wit, waft, wag, wealth, wedge, &c. At the end of words, it is never servile as in the English words draw, law, saw; but always has the sound of *w* in cow, rowel, &c.; thus the words kraw (great),

* In some Khasia words of one syllable, and in a few of more than one syllable, two vowels *i* have been inserted, in order to secure the long sound. This however is the case principally when there are other words with short *i* similarly spelt, as, kading, fire; kadiing=kadíng, a tree; ka it, a boundary; ban iit=ban ít, to examine, &c.

maw (stone), saw (red), are sounded in Khasia as if spelt kra-oo, ma-oo, sa-oo, &c.

(g) Y has only one sound in Khasia, which is exactly represented in English by *u* in fun, tub, cup, &c.

A few Observations on the sounds of the Consonants in Khasia.

Consonants for the most part are sounded as in English. The letter *c* has been discarded, because its hard sound is represented by *k*, and its soft sound by *s*. G is always sounded hard as in *gum:* to represent its soft sound, as in *gem*, *j* has been employed. The letter *f* has been left out of the alphabet, because its sound very seldom, if ever, occurs in Khasia. In the Khasia word *phlang* (grass), some of the natives pronounce the word as if written "*flang*," and others pronounce it with an aspirated *p* only. This ambiguity of sound occurs, however, in but very few words. All the other consonants are sounded like their English equivalents.

Concerning the use of the aspirate h.

The aspirated letters generally have a harsh sound. It is a little difficult to represent these sounds correctly in English, especially those letters which are seldom or never aspirated in the English language. The principal consonants aspirated are the following :—

1. *The labials b* and *p*, as bha (good), sounded bha, Bengali ভা. Phah (to send), Bengali ফাঃ, in English p-h in up-hill, nearly.

2. *The cerebral t,* as in thaw (create), Bengali ট।উ. The d is never aspirated.

3. *The guttural k,* as in kha (born), Bengali খা, or as in English, brick-house.

4. *The dental s,* as in shah (suffer), sounded as *sh* in sham, show.

In the present state of the orthography of the language, the other consonants are but seldom if ever aspirated.

The final aspirate *h,* when properly used, represents the Sanscrit and Bengali visarga অঃ, and indicates an abrupt shortening of the final vowel in pronunciation. Words with final *h* usually terminate abruptly, as the English interjections, ah ! foh ! pooh ! This pronunciation, however, can be acquired correctly only from the natives. It is possible that the aspirate is employed oftener than is necessary in the present scheme of orthography. It is certain that there are different degrees of aspiration observed among the natives ; all of which are represented here by the letter *h.*

For the convenience of the natives of Khasia, who might wish to read the fragments at the end of this grammar in the Bengali character, the Bengali alphabet is subjoined.

The Bengali alphabet consists of sixteen vowels and thirty-four consonants.

The Vowels. (স্বর).

অ	a	আ	á	ঌ	lri	ৡ	lrí
ই	i	ঈ	í	এ	e	ঐ	ai
উ	u	ঊ	ú	ও	o	ঔ	au
ঋ	ri	ৠ	rí	অং	ang	অঃ	ah

The Consonants. (ব্যঞ্জন).

ক ka	খ kha	গ ga	ঘ gha	ঙ gnua
চ cha	ছ chha	জ ja	ঝ jha	ঞ gnia
ট ṭa	ঠ ṭha	ড ḍa	ঢ ḍha	ণ ána
ত ta	থ tha	দ da	ধ dha	ন na
প pa	ফ pha	ব ba	ভ bha	ম ma
য ya	র ra	ল la	ব va	..
শ sha	ষ ṣha	স sa	হ ha	ক্ষ khya

Vowels, when united with consonants, undergo certain changes and contractions, as follow :

আ	takes the symbol	া	when joined to a consonant, as	কা	ká
ই	.....	ি	.....	কি	ki
ঈ	.....	ী	.....	কী	kí
উ	.....	ু	.....	কু	ku
ঊ	.....	ূ	.....	কূ	kú
ঋ	.....	ৃ	.....	কৃ	kri
ৠ	.....	ৄ	.....	কৄ	krí
এ	.....	ে	.....	কে	ke
ঐ	.....	ৈ	.....	কৈ	kai
ও	.....	ো	.....	কো	ko
ঔ	.....	ৌ	.....	কৌ	kau
অং	.....	ং	.....	কং	kang
অঃ	....	ঃ	.....	কঃ	kah

Consonants, when combined together, undergo certain changes in their forms. The following are the principal changes, (Anka-phalá.)

(ঙ)	ঙ্ক	nka	ঙ্খ	nkha	ঙ্গ	nga	ঙ্ঘ ngha	....	ঙ্ম ngma
(ঞ)	ঞ্চ	ncha	ঞ্ছ	nchha	ঞ্জ	nja	ঞ্ঝ njha	....	
(ণ)	ণ্ট	nṭa	ণ্ঠ	nṭha	ণ্ড	nḍa	....	ণ্ন nna	ণ্ব nwa
(ন)	ন্ত	nta	ন্থ	ntha	ন্দ	nda	ন্ধ ndha	ন্ন nna	ন্ব nwa
(ম)	ম্প	mpa	ম্ফ	mpha	ম্ব	mba	ম্ভ mbha	ম্ন mna	ম্ম mma

Sibilants combined with other letters, (Aska-phalá.)

(স)	স্ক ska	স্খ skha	স্ত sta	স্থ stha
	স্প spa	স্ফ spha	স্ম sma	স্ন sna
(শ)	শ্চ shcha	শ্ছ shchha	শ্ন shna	
(ষ)	ষ্ট ṣhṭa	ষ্ঠ ṣhṭha	ষ্ণ ṣhna	ষ্ফ shpha

Some double letters.

ক্ক kka	চ্চ chcha	চ্ছ chchha	জ্জ jja
ট্ট ṭṭa	ত্ত tta	থ্থ ttha	দ্দ dda
দ্ধ ddha	ম্ম mma	ব্ব bba	ভ্ভ bbha

Miscellaneous.

ক্ত kta	গ্ধ gdha	জ্ঞ jna*	ব্দ bda	ব্ধ bdha	হ্ন hna
ত্ম tma	দ্ম dma	দ্ভ dbha	হ্ম hma	হ্য hja	ন্ম nma
দ্ব dwa	প্ত pta	জ্ঞ bja	ত্ব twa	ত্ত্ব ttwa	

The letter য takes the form ্য, as ক্য (kya-phalá). The letter র preceding another consonant takes the form ্র, as হর্ষ harṣha (arka-phalá) : when র follows another consonant it takes the form ্র as ভ্র sra (kra-phalá).

* Pronounce gya.

A GRAMMAR.

A GRAMMAR is a compilation of rules, founded upon the established principles and usages of a language, with a view to facilitate the acquisition thereof.

Most languages consist of four different kinds of words; which might be called, Substantives, Definitives, Attributives, and Connectives.

The first class consists of Nouns and Pronouns; the second of Articles; the third of Adjectives, Verbs, and Adverbs; and the fourth of Prepositions and Conjunctions.

The Khasia language is a branch of the great monosyllabic Tartar stock, and hence is monosyllabic. Its syllables either still are, or once were, words, having a meaning and a usage of their own. The different members of full three-fourths of its polysyllabic words are even now capable of being easily resolved into their monosyllabic root-words. Should this fact receive the attention it deserves, in fixing the orthography of the language, syllabication will present but very few difficulties.

The Etymology of the Khasia language is here treated in the following order :—

1. *Substantives.* Under this class, Nouns and Pronouns are treated.

2. *Definitives.* Articles are explained under this class.

3. *Attributives.* This class consists of the Adjectives, Verbs, and Adverbs.

4. *Connectives.* This class treats of Prepositions and Conjunctions.

CHAPTER I.—OF SUBSTANTIVES.

This chapter treats I. of Nouns, and II. of Pronouns.

Section I.—Of Nouns.

Nouns are names either of substances or of abstract qualities; as, ka khyndew, *the ground;* u bynai, *the moon;* ka jingstád, *wisdom;* ka jingim, *life.*

Of Gender.

1. All Khasia nouns are either of the masculine or feminine gender: there is no distinguishing mark in the language for objects which do not admit of sex.

2. All nouns classed under the masculine gender are known by the article "u" placed before them: as, u briw, *a man;* u lum, *a mountain;* u kun, *a son;* u bynai, *the moon.*

3. All nouns classed under the feminine gender are preceded by the article "ka:" as, ka kulai, *a mare;* ka úm, *water;* ka iing, *a house;* ka jingthrei, *labour.*

Observations on the Genders.

a. The diminutive particle of affection, "I," when placed before nouns, does not indicate the gender, but is used in common for both genders: as, I kynna rit, *dear little child* (male or female); I maw rit, *a very small stone, or an atom* (being of no gender). This particle is not extensively used; and when used, it is generally either a diminutive or a particle of endearment.

b. The names of all male animals take *u* before them; as, u ksew, *a dog;* u kulai, *a horse;* u radha, *a gander;* u sier, *a cock.* In like manner, the names of all animals of the female sex require "ka" before them; as, ka kulai, *a mare;* ka kynna, *a female child;* ka sier, *a hen.*

c. Most nouns of agency, formed by prefixing "nong" to verbs, are classed with masculines, and take "u" before them; as, u nongpule, *a reader;* u nongthrei, *a labourer;* u nongthaw, *a maker or builder;* u nongpynbatai, *an interpreter.*

Note.—This large class of nouns, however, may also take "ka" before them, should the agent be a female, and should the speaker's object be to point out the gender of the agent: as, ka nongpule, *a* (female) *reader;* ka nongphla, *a* (female) *confessor.*

d. Amongst inanimate objects, the majority of nouns require "ka" before them; as, ka ding, *fire;* ka diing, *a tree;* ka khyndew, *the ground;* ka pyrthei, *the world;* ka lhér, *the wind;* ka wah, *a river;* ka kli, *the head;* ka kti, *the hand;* ka met, *the body.*

e. Most abstract and verbal nouns, formed by prefixing "jing" to verbs, are classed with feminines, and require "ka;" as, ka jingmon, *the will;* ka jingkyrmen, *hope;* ka jinglong, *existence;* ka jingpynpaw, *a revelation.*

Remark.—No classification of nouns can be made, by which it can be certainly known whether "u" or "ka" should be used before a noun. The usage among the natives is not very strict. Most unaccountably they call the *sun*, "ka sngi" (fem.), and the *moon*, "u bynai" (masc.) No stranger would be far wrong in using "ka" before most nouns incapable of a sex, until he could learn from the natives the general usage.

f. The article "ki" is the plural of both "u," and "ka;" therefore the only means of distinguishing the genders of nouns in the plural is either by referring to the singular of the same, or by adding the word "shinrang" (male) or "kynthei" (female) to them; as, ki sim shinrang, *male birds;* ki kulai kynthei, *mares;* (lit. female horses). This remark, of course, is applicable only to animate objects.

g. The names of species, when the particular genders of individuals is not specified, generally take "ka" before them; as, ka sim, *the bird species;* ka ksew, *the dog species;* ka blang, *the goat species.* In such instances, however, "ka" may be used rather as an indefinite article than anything else. Names of species are occasionally distinguished also, either by adding the word "kynja" (a kind), or by dropping the article altogether.

h. Amongst animate objects, the nouns for both sexes are generally the same; hence the gender can be known only by

the articles used before such nouns. The following short list may suffice to show the general usage:—

Masculine.	Feminine.
u briw, a man	ka briw, a woman
u tynga, a husband	ka tynga, a wife
u kun, a son	ka kun, a daughter
u para, a brother	ka para, a sister
u kynna, a boy	ka kynna, a girl
u kynraw, a youth	ka kynraw, a young woman
u tymen, an elder	ka tymen, an elderly woman
u kulai, a horse	ka kulai, a mare
u ksew, a dog	ka ksew, a bitch
u blang, a he-goat	ka blang, a she-goat
u langbrot, a ram	ka langbrot, an ewe
u sier, a cock	ka sier, a hen
u hán, a drake	ka hán, a duck
u sim, a male bird, a cock.	ka sim, a female bird, a hen.

Of Number.

There are two numbers, the singular and the plural. The singular is known by the article "u" or "ka" placed before the noun; and the plural by the article "ki" preceding the noun; as, ka kitap, *a book;* ki kitap, *books;* u bynoh, *a hook;* ki bynoh, *hooks.*

This rule regarding the numbers of nouns is so universal and so simple, that a learner can meet with no difficulty in its application.

Plural nouns are frequently used collectively with the singular article. For the explanation of this usage see Syntax, Rule 4, a.

Of Cases.

The Khasia language, having no inflexion of any kind, can have no cases: this deficiency is made up by the use of prepositions. But in order to give some name to the relations which the nouns bear to one another, or to other words connected with them, the term *case* shall be here used for want of a better.

The following table may serve to exhibit the relations of Khasia nouns, according to the analogy of English grammars. The noun "kadiing" (tree), in the relations called nominative, possessive, and objective *cases*, would stand as follows :—

Ka diing, *(a tree.)*

Singular.	Plural.
Nom. Ka diing, a tree	Nom. Ki diing, trees
Poss. Jong ka diing, of a tree	Poss. Jong ki diing, of trees
Obj. Ia ka diing, a tree, or to a tree.	Obj. Ia ki diing, trees, or to trees.

Note.—The objective case, "ia ka diing," is literally *to the tree.* Any other preposition might be substituted for "ia," the noun would still remain unchangeable.

The following is an example of a masculine noun.

U bynai, *(a month*, or *the moon.)*

Singular.	Plural.
Nom. U bynai, a month	Nom. Ki bynai, months
Poss. Jong u bynai, of a month	Poss. Jong ki bynai, of months
Obj. Ia u bynai, a month, or to a month.	Obj. Ia ki bynai, months, or to months.

In order to show the capabilities of the Khasia prepositions to exhibit most of those relations of nouns represented by dif-

ferent cases in inflected languages, the following table may suffice.

Ka shnong, *(a village.)*

Singular.	Plural.
Nom. Ka shnong, a village	Nom. Ki shnong, villages.
Gen. Jong ka shnong, of a village	Gen. Jong ki shnong, of villages
Dat. Ia ka shnong, to a village	Dat. Ia ki shnong, to villages
Acc. Ha, ia, &c. ka shnong, in, to, &c. a village	Acc. Ha, &c. ki shnong, in, &c. villages
Voc. Ko ka shnong, O village	Voc. Ko ki shnong, O villages
Abl. Na, da, &c. ka shnong, from, by, a village.	Abl. Na, &c. ki shnong, from, &c. villages.

Note.—For the force and usages of the prepositions in Khasia, see under "Prepositions," and Syntax, Rule 9.

Section II.—Of Pronouns.

A Pronoun, being a word used instead of a noun, like the noun has gender, number, and case.*

Pronouns are either Personal, Relative, or Adjective.

Of Personal Pronouns.

The personal pronouns are five in Khasia; and are as follow:—Nga, *I;* Me (masc.) and Pha (fem.) *thou:* U (masc.) and Ka (fem.) *he* or *she*. The following table will represent them in order:—

* Having stated before that the term *case* is used in these sheets to point out the relations of nouns, for convenience' sake only; it is here taken for granted that this explanation will suffice once and for all. The term is everywhere used for the same reason. That there could be anything which might be called *a case* (á cado, cadere, cásum) in an uninflected language is of course impossible.

Singular.	Plural.
1 person, (m. and f.) Nga, *I.*	1 person, (m. and f.) Ngi, *We.*
2 person, (m.) Me ; (f.) Pha, *Thou.*	2 person, (m. and f.) Phi, *Ye* or *You.*
3 person, (m.) U, *He ;* (f.) Ka, *She.*	3 person, (m. and f.) Ki, *They.*

Remark.—The emphatic prefix " Ma" may be joined to all the personal pronouns. This prefix generally has the force of the Bengali enclitic particle ই when it implies exclusiveness. " Ma" is sometimes used also in the sense of *ipse*, self, corresponding to the Bengali নিজ or স্বয়ং. It is thus joined to the personal pronouns, Manga, I myself ; Mame, thou thyself ; Mau or Maka, Mangi, Maphi, Maki. It is prefixed only to the personal pronouns, and that usually in the nominative case.

The relations which these pronouns bear to one another, or to other words in a sentence, in conformity with the cases of English pronouns, might be shown thus :—

1st Person.—Nga, *I.*

Singular.	Plural.
N. Nga, I.	N. Ngi, we.
P. Jong Nga, of me, my, or mine.	P. Jong Ngi, of us, our, ours.
Obj. Ia Nga, me, or to me.	Obj. Ia Ngi, us, or to us.

2d Person.—Me, (masc.) Pha, (fem.) *Thou.*

N. Me, Pha } thou.	N. Phi, ye or you.
P. Jong me, Jong pha } of thee, thy, thine.	P. Jong phi, of you, your, yours.
Obj. Ia me, Ia pha } thee, or to thee.	Obj. Ia phi, you, or to you.

3d Person.—U (masc.) *He;* Ka (fem.) *She.*

N. { U, he. Ka, she.	N. Ki, they.
P. { Jong u, of him, his. Jong ka, of her, hers.	P. Jong ki, their, theirs, or of them.
Obj. { Ia u, him, or to him. Ia ka, her, or to her.	Obj. Ia ki, them, or to them.

Note.—What was mentioned in a former note, that any other preposition than "ia" might be used before the case called here the objective, is equally applicable with reference to pronouns as to nouns.

Of Relative Pronouns.

The Relative Pronouns in Khasia are two in number, "Uba" and "Kaba." The plural form of both is "Kiba."

The relative "Uba" is applied only to objects of the masculine gender; "kaba" is used only for objects of the feminine gender. Kiba is applied to all nouns in the plural, of whatever gender.

The relations expressed by the cases of the English relatives, are expressed by the use of prepositions; thus :—

Singular.	Plural.
Nom. { Uba (m. Kaba (f.) } who.	Nom. Kiba, who.
Poss. { Jong uba (m.) Jong kaba (f.) } of whom, whose.	Poss. Jong kiba, of whom, whose.
Obj. { Ia uba (m.) Ia kaba (f.) } whom, or to whom.	Ob. Ia kiba, whom, or to whom.

Observations on the Relative Pronouns.

(*a*) "Uba" and "kaba" answer to *who*, *which*, and *that*, in English; as, u briw *uba* pang, *a man who* (is or was) *ill;* ka diing *kaba* don harúd lynti, *the tree which is by the road side;* ka kynthei kaba shong ha kata ka iing, *the woman who lives in that house.*

(*b*) The compound pronouns, whoever, whichever, and whatever, or whatsoever, are usually expressed in Khasia by uno-uno, kano-kano, and kino-kino; as, *uno-uno* ubàn wan hangne, ngà'n iathu ia u, *whoever shall come here, I will tell him.*

(*c*) The reciprocal and reflective pronoun answering to myself, thyself, him- or herself; our- your- or themselves; *Ipse,* is, ia-lade; as, nga ia-lade; me or pha ia-lade; u or ka ia-lade; ngi ia-lade; phi ia-lade; ki ia-lade.

(*d*) The interrogatives, who? which? what? are thus expressed in Khasia; u ei? who? *quis?* ka ei? (fem.) who? *quæ?* ka ei? which? *quid?* or *quod?* aiuh? what? *quod?* e. g.

U ei? as, u ei uta u briw? *who is that man?*

Ka ei; as, ka ei kane ka mém? *who is this lady?*

U ei? which? as, u ei na kita ki khynna? *which of those children?* ka ei ka kitap? *which book?* ka ei na kine ki khynna kynthei? *which of these little girls?*

Aiuh? what? as, u la leh aiuh? *what has he done?* kata ka diing aiuh? *what tree is that?* aiuh ka kyrteng kata ka shnong? *what is the name of that village?*

When *what* is used in English in the sense of *which*, "kano" should be used in Khasia, and not " aiuh ;" as, what way shall I go? kano ka lynti ngá'n leit?

Jong u ei? Jong ka ei? or Jong no? whose? as, kane ka kyndew jong no? *whose ground is this?* uta u kulai jong no? or jong u ei? *whose horse is that?* u kun jong no ma phi? *whose son are you?*

Kiei? who? which? or what? is the plural form of the above interrogatives ; as, kito ki maw aiuh? *what stones are those?* kiei kine ki briw? *who are these men?* kita ki iing kiba jong no? *whose houses are those?* kiei kiba tip kata? *who know that?* or *who* (are) *those who know that?*

(*f*) The adverb " kumno" (how) is sometimes used in the sense of " what kind or description," instead of " aiuh," and occasionally also of the other relatives; as, kita kisim kiba kumno? *what kind of birds are those?* uta u lum uba kumno? *what sort of mountain is that?*

Of Pronominal Adjectives.

1. These adjectives are of three kinds in the Khasia language; the Demonstrative, the Distributive, and the Indefinite.

2. The demonstrative adjective pronouns are four; *une* and *kane; uta* and *kata;* together with their plurals.

The following tabular form may serve to exhibit them in order:—

"Une" and "kane."	"Uta" and "kata."
Singular.	Singular.
une (masc.) this.	uta (masc.) that.
kane (fem.) this.	kato or kata (fem.) that.
Plural.	Plural.
kine (m. and f.) these.	kita, those (distant).
	kito, those (nigh).

Remark.—"Kita" is commonly used in referring to objects at a distance and out of sight; "kito" is applied to objects which are near, or in sight. The same remark is applicable to *kata* and *kato*.

3. The distributive pronominal adjectives are, u wei u wei, or wei briw wei briw, (masc.) *each, every;* ka wei ka wei (fem.) *each, every.*

4. The principal indefinite adjective pronouns are, baroh, *all;* u wei pat (masc.), or ka wei pat (fem.), *other, another;* baroh-ar, *both;* khyndiat, *some, few;* bún, or shibún, *much, many.*

CHAPTER II.—OF DEFINITIVES.

Of the Articles.

A word which defines, or points out any limited or particular sense in which a noun is taken, is a definitive word.

Articles are words which usually are connected with nouns, for the purpose of pointing out the particular sense in which they are used.

There are two articles in Khasia; "u" (masculine), "ka" (feminine); and "ki" for the plural of both: as, u lum, *a moun-*

tain ; ka wah, *a river ;* ka sngi, *the sun ;* u briw, *a man ;* ka briw, *a woman.*

These articles are very extensively used also without a noun to follow them ; in which capacity they are personal pronouns. (See under " Personal Pronouns," and Syntax Rule 2.)

These articles, when placed before nouns, serve to show the genders of nouns ; as, u khynna, *a boy ;* ka khynna, *a girl.* (See under " Gender of Nouns.")

The demonstrative pronouns, " uta," " kata," " kita," and " kito," also frequently possess the force of definite articles.* (See examples under Syntax, Rule 6, g.)

CHAPTER III.—OF ATTRIBUTIVES.

This chapter treats of I. Adjectives ; II. Verbs ; III. Adverbs.

Section I.—Of Adjectives.

Words expressing the qualities of substantives, are generally placed after the nouns which they qualify in the Khasia language ; as, u kulai balih, *a white horse ;* u lum bakhraw, *a large mountain.* It may however be placed before the noun :

* There appears to be nothing strange or novel in considering the demonstrative pronouns as definitives. *This* and *that* are occasionally used in English in a similar manner : e. g. " Thou art *the* man," (Nathan addressing David,) that is, " Thou art *that* man," whose conduct has been described. Dr. James Browne (Encycl. Brit. Art. Grammar) has furnished several instances, in which *hic* and *ille* are used with the force of definite articles ; and has clearly proved the convertibility of the Greek pronouns called relative and demonstrative, and the definite articles. See also much that is interesting on this point in Dr. Harris's Hermes ; and in Horne Tooke's Diversions of Purley.

as, bastád u briw, *a wise man;* bajerong ka diing, *a tall tree;* bajilán ka wah, or, ka bajilán ka wah, *a wide river.**

Adjectives usually have no marks to signify the gender of their nouns; but the article before the noun is generally sufficiently decisive of the gender; as, ka kynthei baihbha, *a handsome woman.* Occasionally, however, the article of the substantive is carried on to the adjective; as, ka kynthei ka baihbha, *a handsome woman.*

Degrees of Comparison.

In comparing adjectives, the Khasia, in common with most other languages, ascends two degrees from the original form of the adjective. Those degrees are called Comparative and Superlative.

The positive or original adjective never undergoes any

* The proper form of all adjectives formed from root-verbs and adverbs, undoubtedly requires the prefix "ba" before those verbs and adverbs; as, sniw, *wickedly;* basniw, *evil, wicked;* bha, *well,* babha, *good.* Yet a root-word without the prefix is frequently found used as an adjective: as, ka liing rit, *a small boat;* ka diing khraw, *a large tree;* u lum jerong, *a high mountain;* ka ri khlaw, *a desert country;* ka jilliw ka wah, *a deep river.* All such instances however might take the prefix "ba;" as, ka liing barit, ka diing bakhraw, &c. There appears to be no rule with regard to using the article before the adjectives as well as the nouns: some will say, u briw u baklain, others u briw baklain, *a strong man;* some, u phlang babha; some, u phlang u babha; and some, u babha u phlang, *a good grass.* The best general rule seems to be to place the adjective after the noun with "ba" prefixed, and to omit the article before the adjective. There are two reasons for omitting it: 1. It is quite unnecessary in that position, as it must always be used before the substantive. 2. The retaining of it creates a degree of ambiguity: thus, when the article is placed before the adjective with the prefix "ba," it will not be clear whether the "ba" belongs to the article or to the adjective: as, u briw bajerong, *a tall man,* when the article is used, may be u briw u bajerong, or u briw uba jerong; the first being literally, the man the tall; and the last, the man who (is) tall or high. Since native usages are unsettled, and admit of a choice, the form "u briw bajerong," omitting the article before the adjective, seems to be the best.

change in its form: the different degrees of comparison are formed by the addition of certain particles to the adjective in its original state.

The comparative degree is formed by placing the adverb kham (more) before the adjective; as bajilan, *wide;* ba kham jilan, *wider.*

The superlative is usually formed by adding kham-tam to the positive; as bajilliw, *deep;* ba kham jilliw, *deeper;* bajilliw kham-tam, *deepest.* Occasionally the superlative is formed by adding only *tam* to the positive; as bajilliw tam; and sometimes by placing kham before the adjective and tam after it, as ba kham jilliw tam.

Remarks:—

a. Sometimes the adverb "eh" (very) is added to the superlative degree to express emphatically the highest degree of intensity; as, ba-khraw kham-tam-eh, the very greatest, or the greatest of all. The adverb "eh" is also very extensively used to form the superlative *of excellence,* as *very* is used in English; as, u briw u bastád eh, *a very wise man.*

b. The word "tam" is occasionally used itself as an adjective to signify *much,* and in such capacity may be compared as other adjectives; as, ka batam, *much,* ba kham-tam, *more,* ka batam eh, or kaba kham-tam eh, *most,* or *a very large quantity,* or *the largest quantity of all.* In some instances "tam" is used in the same sense as "kham," with a little greater intensity; as, "to ai tam," *give much* or *more;* the intensity of "tam" here, is greater than that of "kham" in "kham ai," *give more.*

c. The word *than,* when used in English after an adjective in the comparative degree, is expressed in Khasia by the preposition "ia," as, This river is wider *than* that; kane ka wah kaba kham jilan *ia* kata. The English are taller *than* the Khasis; ki Ingraji kiba kham jerong *ia* ki Khasi.

d. The prefix "ba" is usually placed before the adverb "kham" in *the comparative degree;* and is seldom if ever joined to the adjective: hence the root-word only, whether a verb or an adverb, is placed after "kham" in the sense, though not in the form, of an adjective. Thus the adjectives barit (small), bakhraw (great), bajerong (tall, high), batybian (short, low), bajan (near), bajingai (far), basniw (wicked, evil), babha (good), in the comparative degree take the form, ba kham rit (smaller), ba kham khraw (greater), ba kham jerong (taller, higher), &c. The prefix "ba," thus separated from the root-word, should be always joined to the article, so as to form a relative pronoun; as, ka ri Dykar ka bajingai, *the country of Bengal* (it is) *far;* ka ri Barma kaba kham jingai, *the country of Burmah which* (is) *more far.* In like manner the above adjectives would become, uba or kaba kham rit; kaba kham tybian, &c.

The following list will suffice to show the general usage in the comparison of adjectives:—

English.	*Positive form.*	*Comparative.*	*Superlative.*
new	batymmai	kham tymmai	batymmai kham-tam
old	barim	kham rim	barim kham-tam
good	babha	kham bha	babha kham-tam
evil, bad	basniw	kham sniw	basniw kham-tam
strong	bakhlain	kham khlain	bakhlain kham-tam
fat	bakhlein	kham khlein	bakhlein kham-tam
wicked	b'ymman	kham b'ymman	b'ymman kham-tam
high	bajerong	kham jerong	bajerong kham-tam
near	bahajan	kham hajan	bahajan kham-tam
far	bajingai	kham jingai	bajingai kham-tam
many, numerous	babun	kham bun	babun kham-tam
few	bakhyndiat	kham khyndiat	bakhyndiat kham-tam
droll	babiria	kham biria	babiria kham-tam
prodigal	babijai	kham bijai	babijai kham-tam
white	balih	kham lih	balih kham-tam
red	basaw	kham saw	basaw kham-tam.

Numeral Adjectives.

The Khasis have no names for numbers higher than one hundred: after the repetition of that number as high as one thousand, the Bengali names are generally adopted.

As the Khasis never had any alphabet of their own, they have no symbols to represent numerals. Those of the Khasis who carry on any commerce with the Bengalis, if they learn the use of written symbols at all, make use of the Bengali symbols: hence the Bengali as well as the Roman symbols are given here, for the convenience of such as may desire to use them.

The ordinals are very regularly formed, by adding the word "sín" or "wád" to the cardinals: as, shisín or shiwád, arsín, or arwád, laisín or laiwád, sawsín or sawwád, &c. This method is so regular and simple that it needs no explanation.

Of Cardinals.

Roman symbols.	Khasia names.	Bengali symbols.	Bengali names.
1	uwei	১	এক, (ek)
2	ár	২	দুই, (dui)
3	lai	৩	তিন or ত্রি, (tin or tri)
4	saw	৪	চার or চতুর, (chár or chatur)
5	san	৫	পাচ or পঞ্চ, (pán̲ch or pancha)
6	hinrew	৬	ছয় or ষট, (chhay or ṣhaṭ)
7	hiniew	৭	সাত or সপ্ত, (sát or sapta)
8	prah	৮	আট or অষ্ট, (áṭ or aṣhṭa)
9	khyndai	৯	নয় or নব, (nay or naba)

Roman symbols.	Khasia names.	Bengali symbols.	Bengali names.
10	shipew	১০	দশ, dash
11	kadwei	১১	এগার, or একাদশ, egára or ekádash
12	kadar	১২	বার, or দ্বাদশ, bára or dwádash
13	kadlai	১৩	তের, or ত্রয়োদশ, tera or trayodash
14	kadsaw	১৪	চৌদ্দ, or চতুর্দশ, chaudda or chaturdash
15	kadsan	১৫	পনের, or পঞ্চদশ, panera or panchadash
16	kad hinrew	১৬	ষোল, ṣhola
17	kad hiniew	১৭	সতের, satera
18	kad prah	১৮	আঠার, áṭhára
19	kad khyndai	১৯	ঊনিশ, únish
20	arpew	২০	বিশ, bish
21	arpew uwei	২১	একুশ, ekush
22	arpew ár	২২	বাইশ, báish
23	arpew lai	২৩	তেইশ, teish
24	arpew saw	২৪	চব্বিশ, chabbish
25	arpew san	২৫	পঁচিশ, panchish
26	arpew hinrew	২৬	ছাব্বিশ, chhábbish
27	arpew hiniew	২৭	সাতাইশ, sátáish
28	arpew prah	২৮	আটাইশ, áṭáish
29	arpew khyndai	২৯	ঊনত্রিশ, únatrish
30	laipew	৩০	ত্রিশ, trish
31	laipew uwei	৩১	একত্রিশ, ektrish
32	laipew ár	৩২	বত্রিশ, batrish
33	laipew lai	৩৩	তেত্রিশ, tetrish
34	laipew saw	৩৪	চৌত্রিশ, chautrish
35	laipew san	৩৫	পঁয়ত্রিশ, payṉtrish
36	laipew hinrew	৩৬	ছত্রিশ. chhatrish
37	laipew hiniew	৩৭	সাঁইত্রিশ, sáintrish
38	laipew prah	৩৮	আটত্রিশ, áṭtrish
39	laipew khyndai	৩৯	ঊনচল্লিশ, únachallish

Roman symbols.	Khasia names.	Bengali symbols.	Bengali names.
40	sawpew	৪০	চল্লিশ, challish
41	sawpew uwei	৪১	একচল্লিশ, ekchallish
42	sawpew ár	৪২	বেয়াল্লিশ, beyállish
43	sawpew lai	৪৩	তেতাল্লিশ, tetállish
44	sawpew saw	৪৪	চৌয়াল্লিশ, chauyállish
45	sawpew san	৪৫	পয়তাল্লিশ, payn̤tállish
46	sawpew hinrew	৪৬	ছচল্লিশ, chhachallish
47	sawpew hiniew	৪৭	সাতচল্লিশ, sátchallish
48	sawpew prah	৪৮	আটচল্লিশ, áṭchallish
49	sawpew khyndai	৪৯	ঊনপঞ্চাশ, únapanchásh
50	sanpew	৫০	পঞ্চাশ, panchásh
51	sanpew uwei	৫১	একান্ন, ekánna
52	sanpew ár	৫২	বোয়ান্ন, báyánna
53	sanpew lai	৫৩	তিপ্পান্ন, tippánna
54	sanpew saw	৫৪	চৌয়ান্ন, chauyánna
55	sanpew san	৫৫	পঞ্চান্ন, panchánna
56	sanpew hinrew	৫৬	ছাপ্পান্ন, chháppánna
57	sanpew hiniew	৫৭	সাতান্ন, sátánna
58	sanpew prah	৫৮	আটান্ন, áṭánna
59	sanpew khyndai	৫৯	ঊনষাইট, únaṣháiṭ
60	hinrewpew	৬০	ষাইট, ṣháiṭ
61	hinrewpew uwei	৬১	একষট্টি, ekṣhaṭṭi
62	hinrewpew ár	৬২	বাষট্টি, baṣhaṭṭi
63	hinrewpew lai	৬৩	তেষট্টি, teṣhaṭṭi
64	hinrewpew saw	৬৪	চৌষট্টি, chauṣhaṭṭi
65	hinrewpew san	৬৫	পয়্ষট্টি, payn̤ṣhaṭṭi
66	hinrewpew hinrew	৬৬	ছষট্টি, chhaṣhaṭṭi
67	hinrewpew hiniew	৬৭	সাতষট্টি, sátṣhaṭṭi
68	hinrewpew prah	৬৮	আটষট্টি, áṭṣhaṭṭi
69	hinrewpew khyndai	৬৯	ঊনসত্তর, únasattar

Roman symbols.	Khasia names.	Bengali symbols.	Bengali names.
70	hiniewpew	৭০	সত্তর, sattar
71	hiniewpew uwei	৭১	একাত্তর, ekáttar
72	hiniewpew ár	৭২	বাহাত্তর, báháttar
73	hiniewpew lai	৭৩	তেহাত্তর, teháttar
74	hiniewpew saw	৭৪	চৌহাত্তর, chauháttar
75	hiniewpew san	৭৫	পচাত্তর, pañcháttar
76	hiniewpew hinrew	৭৬	ছেয়াত্তর, chheyáttar
77	hiniewpew hiniew	৭৭	সাতাত্তর, sátáttar
78	hiniewpew prah	৭৮	আটাত্তর, áṭáttar
79	hiniewpew khyndai	৭৯	ঊনাশী, únáshi
80	prahpew	৮০	আশী, áshi
81	prahpew uwei	৮১	একাশী, ekáshi
82	prahpew ár	৮২	বিরাশী, biráshi
83	prahpew lai	৮৩	তিরাশী, tiráshi
84	prahpew saw	৮৪	চৌরাশী, chauráshi
85	prahpew san	৮৫	পঁচাশী, pañcháshi
86	prahpew hinrew	৮৬	ছেয়াশী, chheyáshi
87	prahpew hiniew	৮৭	সাতাশী, sátáshi
88	prahpew prah	৮৮	আটাশী, áṭáshi
89	prahpew khyndai	৮৯	ঊননব্বই, únanabbai
90	khyndaipew	৯০	নব্বই, nabbai
91	khyndaipew uwei	৯১	একানব্বই, ekánabbai
92	khyndaipew ár	৯২	বিরানব্বই, biránabbai
93	khyndaipew lai	৯৩	তিরানব্বই, tiránabbai
94	khyndaipew saw	৯৪	চৌরানব্বই, chauránabbai
95	khyndaipew san	৯৫	পঁচানব্বই, pañcháṇabbai
96	khyndaipew hinrew	৯৬	ছেয়ানব্বই, chheyánabbai
97	khyndaipew hiniew	৯৭	সাতানব্বই, sátánabbai
98	khyndaipew prah	৯৮	আটানব্বই, áṭánabbai
99	khyndaipew khyndai	৯৯	নিরানব্বই, niránabbai
100	shispah	১০০	শত, shata

Above one hundred, the Khasis usually begin reckoning again, and place the word "shispah" before each numeral, as "a hundred" is placed in English, as shispah u wei, shispah ár, &c. up to arspah and so on, till shipewspah, *ten hundred*, which they generally now call "shi hajar," from the Persian word هزار (hazár), which the Bengalis have adopted instead of their own সহস্র (sahasra), and the Khasis from them. For one hundred thousand they use the Bengali word lákh* (লাক or লাখ), a corruption from the Sanscrit লক্ষ; and the word ক্রোর* for ten millions (10,000,000), for the Sanscrit word কোটিঃ.

Of Ordinals.

The Ordinals in the Khasia are formed very regularly by adding the word "sín," or sometimes "wád," to the cardinal numbers. The ordinals from 1 to 10 are thus formed; shisin, (first or once,) arsin, (twice or second,) laisin, (third or thrice,) sawsin, (fourth, four times,) sansin, (fifth, five times,) hinrewsin, (sixth, six times,) hiniewsin, (seventh, seven times,) prahsin, (eighth, eight times,) khyndaisin, (ninth, nine times,) shipewsin, (tenth, ten times.) In like manner the "sin" may be added to any numeral in a series to form both the ordinal numbers and the multiple adjectives; as kadarsin, *twelfth:* and kadarsin kadar, *twelve times twelve;* arpew wei sin, *twenty-first,* and arpew wei sin ar, *twenty-one times two.*

* Or probably the Khasis borrowed the word lákh from the Ordoo لاکھ (lákh) and the word krór or karór from the کروڑ (karór) of the same language. This latter word the Khasis usually pronounce klúr.

The decimal arrangement of numbers in Bengali is usually the same as in Sanscrit; and is thus briefly expressed in a shloka or couplet by Lilávati:—

এক দশ শত সহস্রাযুত প্রযুত লক্ষ কোটয়ঃ ক্রমশঃ। অর্ব্বুদব্জং খর্ব্ব নিখর্ব্ব মহা-
পদ্ম সঙ্কবস্তুস্মাৎ। জলধিশ্চান্ত্যং মধ্যং পরার্দ্ধমিতি দশ গুণোত্তরাঃ সংজ্ঞাঃ।

Or, Romanized,

Eka dasha shata sahasrájuta prajuta laksha kotayah kramashah; arbbudabjam kharbba nikharbba mahápadma sangkabastasmát; jaladhishchántyam madhyam parárddhamiti dasha gunottaráh sanggyáh.*

These being developed would stand thus:

Units	ekam	1
Tens	dushah	10
Hundreds	shatam	100
Thousands	sahasram	1,000
Tens of Thousands	ajutam	10,000
Hundreds of Thousands	laksham	100,000
Millions	prajutam	1,000,000
Tens of Millions	kotih	10,000,000
Hundreds of Millions	arbbudam	100,000,000
Thousands of Millions	abjam	1,000,000,000
Tens of Thousands of Millions	kharbbam	10,000,000,000
Hundreds of Th. of Millions	nikharbbam	100,000,000,000
Billions	mahápadmah	1,000,000,000,000
Tens of Billions	sangkah	10,000,000,000,000
Hundreds of Billions	jaladhih	100,000,000,000,000
Thousands of Billions	antyam	1,000,000,000,000,000
Tens of Thousands of Billions	madhyam	10,000,000,000,000,000
Hundreds of Th. of Billions	paraddham	100,000,000,000,000,000

* So far the Hindu lady carried her reckoning. The difference in the construc-

The Bengali ordinals are as follow. The Khasia ordinals are placed opposite, for the convenience of such of the Khasis as may desire to compare them: the Bengali names are Romanized for the convenience of such as may not be acquainted with the Bengali characters.

Khasia symbols and names.		Bengali names.	
1 sin	shisin	প্রথম	pratham
2 sin	arsin	দ্বিতীয়	dwitíya
3 sin	laisin	তৃতীয়	tritíya
4 sin	sawsin	চতুর্থ	chaturtha
5 sin	sansin	পঞ্চম	pancham
6 sin	hinrewsin	ষষ্ঠ	ṣhaṣhṭha
7 sin	hiniewsin	সপ্তম	saptam
8 sin	prahsin	অষ্টম	aṣhṭam
9 sin	khyndaisin	নবম	nabam
10 sin	shipewsin	দশম	dasham
11 sin	kadweisin	একাদশ	ekádash
12 sin	kadursin	দ্বাদশ	dwádash
13 sin	kadlaisin	ত্রয়োদশ	trayodash
14 sin	kadsawsin	চতুর্দশ	chaturdash
15 sin	kadsansin	পঞ্চদশ	panchadash
16 sin	kadhinrewsin	ষোড়শ	ṣhoṛash
17 sin	kadhiniewsin	সপ্তদশ	saptadash
18 sin	kadprahsin	অষ্টাদশ	aṣhṭádash
19 sin	kadkhyndaisin	ঊনবিংশতিতম	únabingshatitam
20 sin	arpewsin	বিংশতিতম	bingshatitam
30 sin	laipewsin	ত্রিংশত্তম	tringshattam

tion of the words in the shloka and in the list is caused by the changes which the Sanscrit rules of combination or sandhi require: the final h and m represent the first, the Biswarga (ঃ) and the anuswar (ং) the second, both of which are dropped by the Bengalis.

Khasia symbols and names.		Bengali names.	
40 sin	sawpewsin	চত্বারিংশত্তম	chatwábingshattam
50 sin	sanpewsin	পঞ্চাশত্তম	panchásháttam
60 sin	hinrewpewsin	ষষ্টিতম	ṣhaṣhṭitam
70 sin	hiniewpewsin	সপ্ততিতম	saptatitam
80 sin	prahpewsin	অশীতিতম	ashítitam
90 sin	khyndaipewsin	নবতিতম	nabatitam
100 sin	shispahsin	শততম	shatatam

The Bengali aggregate numbers are frequently used among the Khasis, especially the following: গণা (ganá) = 4; কুড়ি or বুড়ি (kuri or buri) = 20; পণ (pan) = 80; চাল্‌সে (chálse) = 40; শকরা (shakará) = 100; কাহন (káhan) = 1280. Most of these are used in counting coury-shells, pice, and money in general, as well as fruits, plants, vegetables, &c. in the bazars.

The Bengali names of the days of the week—the Khasis have none—are occasionally used by the Khasis who have any intercourse with the Bengalis in the south, and with the Asamese in the north. They are as follow :—

রবিবার	সোমবার	মঙ্গলবার	বুধবার	বৃহস্পতিবার
(Rabibár)	(Sombár)	(Mangalbár)	(Budhbár)	(Brihaspatibár)
Sunday,	Monday,	Tuesday,	Wednesday,	Thursday,

শুক্রবার	শনিবার.
(Shukrabár)	(Shanibár)
Friday,	Saturday.

The Bengali fractional numbers also are sometimes found in use amongst the Khasis; such as, সিকি (siki)=$\frac{1}{4}$ a quarter; অর্দ্ধেক, অর্দ্ধ, or আধ (ardhek, ardha, or ádha)=$\frac{1}{2}$ a half; তেহাই (tehai)=$\frac{1}{3}$ one third; তিনচৌটি (tin chouṭi)=$\frac{3}{4}$ three quarters;

সওয়া (sawá) = $1\frac{1}{4}$ one and a quarter; দেড় (der̲) = $1\frac{1}{2}$ one and a half; আড়াই (árái) = $2\frac{1}{2}$ two and a half. These fractional numbers are occasionally used with Khasia numerals, in the same sense as they are used in the Bengali; as, sare-lai = $3\frac{1}{2}$, like the Bengali সাড়ে তিন; sawá-san = $5\frac{1}{4}$, Bengali সওয়া পাঁচ; poune-lai = $2\frac{3}{4}$, Bengali পৌনে তিন.

The months of the year in the Khasia calendar are twelve: they are supposed to be lunar months; but the exact number of days in each month does not appear to be generally known. The names of the months in Cherrapunji are as follows:—

1. U Kylla lynkot, January.
2. U Rympang, ... February.
3. U Lyber,..... March.
4. U Iaiong, ... April.
5. U Jimmang, ... May.
6. U Jilliw, ... June.
7. U Naitung, ... July.
8. U Nailár, ... August.
9. U Nailúr, ... September.
10. U Rysaw, ... October.
11. U Naiwing, ... November.
12. U Nohprah, ... December.

In the different villages the names are somewhat different; but the method of reckoning is the same. Thus in Shella and other villages on the western hills, the names *Shonglai*, *Naijet*, *Jirwan*, *Rythei*, *Phaba*, are found; and in Mawlim and other villages in the east, the names *Nai ít*, *Thathoh*, *Shulak*, *Mairang*, &c. occur.

The prefix "Nai," in the beginning of several of the months, as "Nailar," &c. seems to be an abbreviation of the word "bynai" (a month). Some prefix "Nai" to the names of all the months. The names of the months appear to have been suggested by certain occurrences at particular seasons of the year. (See Vocabulary under the names.)

Section II.—Of Verbs.

Verbs, or words signifying actions or a state of existence, are for the most part the root-words of the language; hence the majority of verbs are monosyllabic.

Of Inflexions.

The language is utterly destitute of inflexions; therefore verbs never undergo any change in their form, whatever number of relations, as regards person, manner, or time of any action, may be expressed by them. The only means of indicating the number and person of any verb is, either by the number and person of the personal pronoun which stands for its nominative, or by the number of the article attached to the noun which serves for its nominative.

Every Khasia verb in its original state is an abstract term, denoting a certain act, or state of existence. The manner, the time, the agent, and the object of those acts are never to be determined by any modification of those abstract terms, but always by certain particles and auxiliaries added to these root-words, or by certain prefixes joined to them.

Of Auxiliaries.

The auxiliaries in common use are six; namely, Lah, Nang, La, Dang, Sa, and Yn.

Lah and nang are verbs, and are occasionally used as principal verbs, but more commonly as auxiliaries, having another verb, either expressed or understood, following them.

The literal meaning of "lah" is, *to be able*, to possess the necessary strength or ability to do a thing, as far as regards any physical obstacles or difficulties. The original signification of "nang" is, *to know; to possess the necessary amount of knowledge for doing a thing.* Both these verbs must be rendered in English generally by the auxiliary "can;" as, Nga lah leit hangto, *I can go there;* Nga nang pule kane ka khot, *I can read this book.*

In order to obviate the difficulties that might present themselves to a stranger, as to the instances in which "lah," and those in which "nang" should be used as auxiliaries; let it be observed that, whenever "to know," in any of its forms, can be substituted for "can" in English; and জান instead of পার্ in Bengali, in all those instances "nang," and not "lah," should be used in Khasia: as, *I can write = I know to write;* আমি লিখিতে জানি; Nga nang thoh: *I know to read = I can read;* আমি পড়িতে জানি; Nga nang pule, &c.

"La" is an adverb, signifying *since:* as an auxiliary it indicates that the action expressed by the verb is completed.

"Dang" is an adverb, signifying *yet, still;* or perhaps the auxiliary "dang" is an abbreviation of the verb "sydang," to begin. "Dang" is sometimes also used as a verb: (see Vocabulary, sub voce:) as a verb it means, "to be prepared, to be ready; to be in a right position for any action." The force of "dang" as an auxiliary is that of the adverb only, and not the verb.

"Sa," when used as an auxiliary, is an adverb, in the sense

of "on the point of," or "about." This auxiliary adverb is generally used with the future tense; occasionally, however, it is found with the present tense.

"Yn" is the sign of the future tense. "Yn" generally loses the *y* in construction, and retains only the *n*, with an apostrophe to signify the elision of the *y*. In this state *n* is usually joined to the pronoun, but always has or should have an apostrophe before it; as, Nga'n thoh, *I will write;* hinrei phi'n pule, *but you shall read.*

Of Moods.

There are five forms in general use in the language, which might be called Moods: the *Indicative, Imperative, Potential, Subjunctive,* and *Infinitive.*

The Indicative Mood affirms something, or asks a question, regarding some action or event; as, U briw u thoh, *the man writes;* u rangbah u dang pule khot, *the governor is reading a letter;* u siim u dang leh aiuh? *what is the king doing?*

The Imperative Mood commands, entreats, or requests. It is generally indicated by the root-verb with "to," the particle of command, before it, without a pronoun; as, "to ieng," *rise;* to shong, *sit;* to ong, *say;* to ai, *give.*

Remark.—The verb in the imperative is occasionally used in its simple state, without "to" before it: as, ai ia u ban leh ia kata, *give* or *let him do that;* shah ia u ban leit, *allow* or *suffer him to go.* Here "ai" and "shah" are in the imperative without "to." Occasionally also the future tense is used with the force of the imperative, showing a resolution on the part of the speaker to enforce his order. As in English also occasionally; as,

"you *will* go," meaning, I am resolved to make you go; so in Khasia, phi'n léh kum ba nga la ong ia phi, *you will do as I told you;* meaning, I am determined to make you do so.

The Potential Mood in Khasia signifies simply ability or knowledge to perform an act. It is indicated by the verb "lah" or "nang" placed before any other verb; as, u lah leit shibit, *he can go shortly;* u nang hikai bha eh, *he can teach very well.*

Note.—For the different significations of "lah" and "nang," see above under "Auxiliaries."

The Subjunctive Mood signifies in Khasia only the contingency or uncertainty of an action. It is formed by placing the conjunction of contingency, "lada" (if), before the verb, and its nominative in the indicative form; as, lada u'n batai kata ka khot ia phi, phin sngow bha, *if he will explain that letter to you, you will be pleased.* (See the Observations on the moods and tenses of verbs, pages 43 and 44.)

The Infinitive simply expresses action, suffering, or state of being, without reference to time, number, or person. The word "ban" placed before the verb, denotes this mood in Khasia; as, ban kren biria, *to joke:* ban pynih, *to show:* ban pynrit, *to abase* or *make small.*

Remark.—The difference between "ban," the sign of the infinitive, and the conjunction "ba" (that), with 'n, the sign of the future tense, is, that the former never has the apostrophe before the final *n*, which the latter always has, or should have; as, Nga la ong ia u ban leit, *I told him to go;* and, Nga la ong ia u ba'n (or ba u'n) leit, *I told him that he should go.* It is probable, however, that the "ban" of the infinitive originally was nothing more than the ba'n or ba u'n of the future: and even now it

is often used in that sense. There seems to be however a conventional sense in which "ban" is used as a sign of the infinitive ; as, ka la leit ban kymih, which might signify ka la leit ba ka'n kymih ; but the former seems to be the most intelligible.

Of Tenses.

Tenses refer to the time in which an action or a state of being is represented ; and are usually distinguished in Khasia by certain verbs or particles used as auxiliaries.

There are three principal tenses in the Khasia language ; the present, the past, and the future.

The present tense refers to an action going on at the time of speaking ; as, u thoh, *he writes ;* or, u dang thoh, *he is writing.*

The past represents an action as past and finished ; as, nga la sngow, *I heard ;* u dang la leit, *he was going.*

The future refers to an action or event which is yet to come ; as, nga'n sngowbha shibun eh, lada phi'n hikai pule, *I shall feel very much pleased, if you will learn to read.*

The Subdivisions of Time.

An incomplete past form occasionally occurs, which is called, in the conjugational table which follows, "Past progressive." It represents an action going on, but not completed, at a certain time past. "La dang" is the sign of this form ; as, u la dang pule haba la poi u kynrad jong u, *he was reading when his master arrived.*

A past form, called in the following table a "Perfect tense," is sometimes but not frequently found : it is indicated by the

sign "dang lah" before the verb; as, u dang lah pule, *he has read*, or, *he has done reading*. This form, when used, signifies that the act is finished, but its indications or effects remain, and are present to the speaker.

The form called in the conjugational table the "past perfect" or pluperfect, is as regards form a regular past potential; but, as the idea of the pluperfect in English is occasionally expressed in Khasia by this form, it has been placed in the table under the indicative mood. Its form is known by "la lah" before the verb; as, u la lah iathu ia u mynshiwa, mynba nga'm put poi, *he had finished telling him, before I arrived.*

Another form of future tense is in frequent use: its sign is "'nsa" placed before the verb; as, u'nsa leit, *he is about to go*, or, *on the point of going*. It signifies that a future action is close at hand; and hence has been denominated "Future at hand."

A Table of Conjugations.

Note.—In the following table, the numerals, 1, 2, 3, placed before the pronouns, indicate the first, second, and third persons respectively. For the sake of brevity, the masculine and feminine forms in the second and third persons singular are mentioned only, without giving the full form of each with the verb. It is to be understood also that in the future tense either "shall" or "will" may be used, as the idiom of the English may require, though only "shall" or "will" may be given in the example, there being but one form for both in Khasia. It will be observed that there are two forms in Khasia for the second person singular, whilst in English there is only one for both genders; and for the third person singular only two in Khasia, whilst there are three in English.

The Verb "Ban ioh," To have.

Infinitive Mood, Ban ioh, to have.
Present Participle, Da ioh, having.
Past Participle, La ioh, had; or passive, was had.
Future Participle, Yn ioh, shall or will have, or, shall or will be had.

Indicative Mood.

Present Tense.

Singular.	Plural.
1. Nga ioh, I have.	1. Ngi ioh, we have.
2. Me or pha ioh, thou hast.	2. Phi ioh, you have.
3. U or ka ioh, he or she has or hath.	3. Ki ioh, they have.

Present Progressive.

1. Nga dang ioh, I am having.	1. Ngi dang ioh, we are having.
2. Me or pha dang ioh, thou art having.	2. Phi dang ioh, you are having.
3. U or ka dang ioh, he or she is having.	3. Ki dang ioh, they are having.

Past Tense.

1. Nga la ioh, I had.	1. Ngi la ioh, we had.
2. Me or pha la ioh, thou hadst.	2. Phi la ioh, ye or you had.
3. U or ka la ioh, he or she had.	3. Ki la ioh, they had.

Past Progressive.

1. Nga la dang ioh, I was having.	1. Ngi la dang ioh, we were having.
2. Me or pha la dang ioh, thou wast having.	2. Phi la dang ioh, you were having.
3. U or ka la dang ioh, he or she was having.	3. Ki la dang ioh, they were having.

Note.—This last usage of dang appears to be in the sense of "sydang." This form occurs but seldom.

Present Perfect Tense.

1. Nga dang lah ioh, I have had.
2. Me or pha dang lah ioh, thou hast had.
3. U or ka dang lah ioh, he or she has had.

1. Ngi dang lah ioh, we have had.
2. Phi dang lah ioh, you have had.
3. Ki dang lah ioh, they have had.

Past Perfect Tense.

1. Nga la lah ioh, I had had.
2. Me or pha la lah ioh, thou hadst had.
3. U or ka la lah ioh, he or she had had.

1. Ngi la lah ioh, we had had.
2. Phi la lah ioh, you had had.
3. Ki la lah ioh, they had had.

Future Absolute.

1. Nga'n ioh, I shall or will have.
2. Me'n or pha'n ioh, thou shalt or wilt have.
3. U'n or ka'n ioh, he or she shall or will have.

1. Ngi'n ioh, we shall or will have.
2. Phi'n ioh, you shall or will have.
3. Ki'n ioh, they shall or will have.

Future at hand.

1. Nga'n sa ioh, I am about to have.
2. Me'n or pha'n sa ioh, thou art about to have.
3. U'n or ka'n sa ioh, he or she is about to have.

1. Ngi'n sa ioh, we are about to have.
2. Phi'n sa ioh, you are about to have.
3. Ki'n sa ioh, they are about to have.

Imperative Mood.

Singular.	Plural.
2. To ioh, *or* ioh, have, or have thou.	2. To ioh, *or* ioh, have, or have ye.

Note.—The imperative is confined to the second person only, as in most other uninflected languages. In the expressions, ai ia nga ban ioh, *let me have;* ai *or* shah ia u ban ioh, *let* or *suffer him to have;* it is evident that the imperative verbs "ai" and "shah" are principal verbs in the second person; and that the verb "ban ioh" is in the infinitive mood.

The Potential Mood.

Present Tense.

1. Nga lah *or* nang ioh, I can have or know to have.
2. Me *or* pha lah *or* nang ioh, thou canst have.
3. U *or* ka lah *or* nang ioh, he or she can have.

1. Ngi lah *or* nang ioh, we can have.
2. Phi lah *or* nang ioh, you can have.
3. Ki lah *or* nang ioh, they can have.

Past Tense.

Singular.	Plural.
1. Nga la nang ioh, I knew to have.	1. Ngi la nang ioh, we knew to have.
2. Me *or* pha la nang ioh, thou knewest to have.	2. Phi la nang ioh, you knew to have.
3. U *or* ka la nang ioh, he or she knew to have.	3. Ki la nang ioh, they knew to have.

Note.—This past form of the potential is but seldom found in the language. The verb "lah," when used in this form, as, "u la lah ioh," is said to be used in the sense of the pluperfect indicative. This fact however seems to be doubtful, and to require confirmation. It is occasionally used, without any doubt, to signify that a past action is fully completed; as, u la lah bam, *he has finished eating*. See the Observations on the moods and tenses.

The Subjunctive Mood.

Present Tense.

1. Lada nga ioh, If I have.
2. Lada me *or* pha ioh, If thou have.
3. Lada u *or* ka ioh, If he or she have.

1. Lada ngi ioh, If we have.
2. Lada phi ioh, If you have.
3. Lada ki ioh, If they have.

Past Tense.

1. Lada nga la ioh, If I had.
2. Lada me *or* pha la ioh, If thou hadst.
3. Lada u *or* ka la ioh, If he or she had.

1. Lada ngi la ioh, If we had.
2. Lada phi la ioh, If you had.
3. Lada ki la ioh, If they had.

FUTURE TENSE.

1. Lada nga'n ioh, If I shall have.	1. Lada ngi'n ioh, If we shall have.
2. Lada me'n *or* pha'n ioh, If thou shalt have.	2. Lada phi'n ioh, If you shall have.
3. Lada u'n *or* ka'n ioh, If he or she shall have.	3. Lada ki'n ioh, If they shall have.

Note.—The particle of contingency, "lada," is frequently abbreviated into "la," which is often found before verbs in the sense of "lada;" as, La u'n ioh, if he will have, &c. The future at hand may take "lada" before it as well as the foregoing; as, Lada nga'n sa ioh, &c.

Observations on the Moods and Tenses.

a. The list of moods and tenses given in the table is founded upon the analogy of the English and other European languages: but it does not appear certain, that all the moods and tenses mentioned in the list have been as yet developed in the Khasia. It is doubtful whether any Khasia form should be called Potential or Subjunctive mood. No particle of contingency placed before a verb in any language can form what might properly be called a subjunctive mood: in Khasia, however, there is nothing but the contingent particles to form what has been so called above. Again, with reference to the potential mood; the form "Nga lah leit noh, (*I can go away,*) occasionally takes the form Nga lah *ban* leit noh, (*I am able* or *I can to go away,*) furnishes an instance only of one verb governing another in the infinitive. It might be observed also, that the few natives of Khasia who have acquired a smattering of the English language, generally use such expressions as, "I can to go," "I can to say," &c. thereby signifying that their notion of the form with "lah" is the last mentioned.

b. Although a *subjunctive mood* has been mentioned in the above table, yet the reader should not think himself plunged into the intricacies of the Greek ἀν, ὅπως, and ὅπως μη, or of the Latin *ut, dum, qui,* &c., the construction of which particles, as to the proper mood to follow them, still puzzles scholars. Even the difficulties of our English *if, though,* &c., or of the French *de maniere que, de sorte que,* or *si non que,* are not to be expected here. In Khasia there is no choice of moods as to the form of the verb, for its form never changes. Should a person desire to express a contingency connected with a past action, he has only to use the particle of contingency, "la" or "lada," before the past indicative. If the contingent action be a future one, he must use the same particle with the future indicative.

c. With reference to the tenses: those called in the table the "present perfect" and "past perfect" occur but seldom. In the potential and subjunctive moods also, the present in the first, and the future in the last, occur much more frequently than the other tenses.

d. It is premature at present to judge what forms may be assumed by this language, should it be cultivated. The language is not very poor in root-words; and the existing laws for compounding and combining words are simple and easy. (See the chapter on compound words.) But as new thoughts are introduced among the people, it will be found necessary to adopt a vast number of new words, in order to express those thoughts, even after following out the system of combining

and compounding to its utmost. The Khasis, like all other nations, have coined no names for objects and thoughts which never fell within the scope of their observation or cogitations.

On the Construction of the Negative Particle "ym" with a Verb.

In construction, the negative "ym" usually drops its *y*, and retains only the *m*, which takes an apostrophe before it to indicate the suppression of the vowel *y*. In the future tense, however, this elision of y is prevented by the elision of the *y* of the sign of the future "*yn*" having already taken place: as, "U'n'm leit noh" would appear clumsy in writing, and would be impracticable in pronunciation; hence the future form is, U'n ym leit noh; or, as it is frequently written, U'n num leit noh, (he will not go away). Certain verbs also which might be called impersonal, usually retain the *y*; as, "ym don," *there is none.*

The following example may suffice to show the usage with reference to the negative particle; and also the conjugational form of a causal verb.

The verb "Ban pynih," To show, *with the negative "ym."*

Infinitive Mood, Ba'n ym* pynih, not to show.
Pres. Participle, Ym* da pynih, not showing.
Past Participle, Ym* la pynih, not having shown, or not been shown.
Future Participle, Yn ym* pynih, shall not show or be shown.

* The negative is frequently written "num;" the form ym, which is supposed to be the original one, and now in general use in "ym don," &c. has been retained above. The reader will observe this fact, so as not to be perplexed between the form "ban num pynih," &c. and "ban ym pynih," &c. which differ only in orthography and not in sense.

Indicative Mood.

Present Tense.

Singular.	Plural.
1. Nga'm pynih, I do not show.	1. Ngi'm pynih, We do not show.
2. Me'm *or* pha'm pynih, Thou dost not show.	2. Phi'm pynih, You do not show.
3. U'm *or* ka'm pynih, He or she does not show.	3. Ki'm pynih, They do not show.

Present Progressive.

1. Nga'm dang pynih, I am not showing.	1. Ngi'm dang pynih, We are not showing.
2. Me'm *or* pha'm dang pynih, Thou art not showing.	2. Phi'm dang pynih, You are not showing.
3. U'm *or* ka'm dang pynih, He or she is not showing.	3. Ki'm dang pynih, They are not showing.

Past Tense.

1. Nga'm la pynih, I did not show.	1. Ngi'm la pynih, We did not show.
2. Me'm *or* pha'm la pynih, Thou didst not show.	2. Phi'm la pynih, You did not show.
3. U'm *or* ka'm la pynih, He or she did not show.	3. Ki'm la pynih, They did not show.

Observations.—Another form of the negative with the past tense in use is, by placing the negative "shym" before the auxiliary; as, nga'm shym la leit; me'm shym la leit; u'm *or* ka'm shym la leit, &c. Double negatives are very often used in the language. The two negatives are "ym," answering to οὐ Greek, and "shuh," the strongest negative, equal to the μη of the Greeks; as, nga'm leit shuh; ki'm leit shuh; ngi'm shym la leit shuh, &c. The negative "shuh" answers to the English "not at all," or "by no means," or some such phrase.

Past Progressive.

1. Nga'm dang la pynih, I was not showing.
2. Me'm *or* pha'm dang la pynih, Thou wast not showing.
3. U'm *or* ka'm dang la pynih, He or she was not showing.

1. Ngi'm dang la pynih, We were not showing.
2. Phi'm dang la pynih, You were not showing.
3. Ki'm dang la pynih, They were not showing.

Obs. Sometimes the "la" is used before the adverb "dang;" as, "u'm la dang pynih."

Present Perfect Tense.

Singular.	Plural.
1. Nga'm dang lah pynih, I have not shown.	1. Ngi'm dang lah pynih, We have not shown.
2. Me'm *or* pha'm dang lah pynih, Thou hast not shown.	2. Phi'm dang lah pynih, You have not shown.
3. U'm *or* ka'm dang lah pynih, He or she has not shown.	3. Ki'm dang lah pynih, They have not shown.

Past Perfect Tense.

1. Nga'm la lah pynih, I had not shown.
2. Me'm *or* pha'm la lah pynih, Thou hadst not shown.
3. U'm *or* ka'm la lah pynih, He or she had not shown.

1. Ngi'm la lah pynih, We had not shown.
2. Phi'm la lah pynih, You had not shown.
3. Ki'm la lah pynih, They had not shown.

Obs.—These last three tenses are not of frequent occurrence with the negative "ym." When reference is made to the past in a negative sentence, the adverb "jiw" or "put" or "shym" (see note above,) is often added, sometimes with the "la," but oftener without it; as, nga'm shym pynphaw, *I did not reveal;* nga'm jiw la leit, *I did not go*, or *I have not gone*, or *I went not;* nga'm jiw pule, *I did not read;* um put poi, *he has not yet arrived;* ka'm put wan, *she has not yet come.*

FUTURE ABSOLUTE.

Singular.	Plural.
1. Nga'n ym pynih, I will not show.	1. Ngi'n ym pynih, We will not show.
2. Me'n *or* pha'n ym pynih, Thou shalt not show.	2. Phi'n ym pynih, You will not show.
3. U'n *or* ka'n ym pynih, He or she will not show.	3. Ki'n ym pynih, They will not show.

FUTURE AT HAND.

1. Nga'n ym sa pynih, I am not about to show.	1. Ngi'n ym sa pynih, We are not about to show.
2. Me'n *or* pha'n ym sa pynih, Thou art not about to show.	2. Phi'n ym sa pynih, You are not about to show.
3. U'n *or* ka'n ym sa pynih, He or she is not about to show.	3. Ki'n ym sa pynih, They are not about to show.

Imperative Mood.

2. Wat pynih, Show thou not.	Wat pynih, Do not you show, or, show not.

Potential Mood.

PRESENT TENSE.

Singular.	Plural.
1. Nga'm lah or nang pynih, I can not show.	1. Ngi'm lah *or* nang pynih, We cannot show.
2. Me'm *or* pha'm lah, &c. pynih, Thou canst not show.	2. Phi'm lah, &c. pynih, You cannot show.
3. U'm *or* ka'm lah, &c. pynih, He or she can not show.	3. Ki'm lah, &c. pynih, They cannot show.

PAST TENSE.

1. Nga'm la nang pynih, I could not show.	1. Ngi'm la nang pynih, We could not show.
2. Me'm *or* pha'm la nang pynih, Thou couldst not show.	2. Phi'm la nang pynih, You could not show.
3. U'm *or* ka'm la nang pynih, He or she could not show.	3. Ki'm la nang pynih, They could not show.

Obs.—It has been observed before, that "nang" is only applicable in the sense of "to know" to do a thing: hence it can be used as above only when "pynih," means to explain. The form "la lah" has been given above as a "past perfect" form; hence it is not given here, though in theory this would be its proper place.

The Subjunctive Mood.

Present Tense.

Singular.	Plural.
1. Lada nga'm pynih, If I do not show.	1. Lada ngi'm pynih, If we do not show.
2. Lada me'm *or* pha'm pynih, If thou dost not show.	2. Lada phi'm pynih, If you do not show.
3. Lada u'm *or* ka'm pynih, If he or she does not show.	3. Lada ki'm pynih, If they do not show.

Past Tense.

1. Lada nga'm la pynih, If I did not show.	1. Lada ngi'm la pynih, If we did not show.
2. Lada me'm *or* pha'm la pynih, If thou didst not show.	2. Lada phi'm la pynih, If you did not show.
3. Lada u'm *or* ka'm la pynih, If he or she did not show.	3. Lada ki'm la pynih, If they did not show.

Future Tense.

1. Lada nga'n ym pynih, If I will not show.	1. Lada ngi'n ym pynih, If we will not show.
2. Lada me'n *or* pha'n ym pynih, If thou wilt not show.	2. Lada phi'n ym pynih, If you will not show.
3. Lada u'n *or* ka'n ym pynih, If he or she will not show.	3. Lada ki'n ym pynih, If they will not show.

Obs.—In this future also either "shall" or "will" might be used, as the idiom of the English might require.

The Passive Voice.

The *Passive Voice*, if it can be said to exist, is very imperfectly formed in the Khasia language.

The form usually called Passive, requires the noun or pronoun, preceded by "ia," or some other preposition, after the verb; as, La ieit ia nga, *I am loved.*

According to general usage at present, this form seems to be used in but few different tenses; principally, the present or past, indicated by placing "la" or "dang" before the verb, and the noun or pronoun to follow in the objective case; and the future tense, preceded in like manner by "yn," and followed by the object of the verb; as, dang thoh ia ka khot, *the letter is* (or has been) *written;* la byndi ia u nongthuh *the thief is* (was, or has been) *imprisoned;* yn pyntyngen ia u briw u ba duk, *the afflicted man shall be comforted;* yn khot ia ka kyrteng jong u, u Luh, *his name shall be called U Luh;* yn hikai ia u Ksan, *U Ksan shall be taught.*

The following short table may suffice to show the common usage with reference to the passive form of the verb:—

Indicative Mood.

Present and Past Tenses.

Singular.	Plural.
1. Dang *or* la ieit ia nga, I am loved.	1. Dang *or* la ieit ia ngi, We are loved.
2. Dang *or* la ieit ia me *or* ia pha, Thou art loved.	2. Dang *or* la ieit ia phi, You are loved.
3. Dang *or* la ieit ia u *or* ia ka, He or she is loved.	3. Dang *or* la ieit ia ki, They are loved.

FUTURE TENSE.

1. Yn ieit ia nga, I shall or will be loved.
2. Yn ieit ia me *or* ia pha, Thou shalt or wilt be loved.
3. Yn ieit ia u *or* ia ka, He or she shall or will be loved.

1. Yn ieit ia ngi, We shall or will be loved.
2. Yn ieit ia phi, You shall or will be loved.
3. Yn ieit ia ki, They shall or will be loved.

FUTURE AT HAND.

1. Yn sa ieit ia nga, I am about to be loved.
2. Yn sa ieit ia me *or* pha, Thou art about to be loved.
3. Yn sa ieit ia u *or* ka, He or she is about to be loved.

1. Yn sa ieit ia ngi, We are about to be loved.
2. Yn sa ieit ia phi, You are about to be loved.
3. Yn sa ieit ia ki, They are about to be loved.

Obs.—The passive voice does not appear to be used in any other tenses in the language in its present state. It would be desirable to have some mark of distinction between the present and past tenses; but the natives do not seem to observe any; or if they do, it is very partially and imperfectly developed. Some suppose the form "dang ieit" to be a present form, and "la ieit" a past one. The general tendency appears to be, to avoid the *passive form* altogether; and to express the sense by inverting the sentences, and employing the active voice.

SECTION III.—OF ADVERBS.

ADVERBS are words used to express certain qualities belonging to actions, or occasionally to some other words expressive of qualities.

The following is a list of the adverbs in common use. For convenience of reference, they are divided into three classes

according to the circumstances of time, place, or manner, which they may be intended to represent.

Adverbs of Time.

Bunsin, often, many times.
Dang, yet, still.
Habadei, sometimes.
Habadei-badei, now and then, occasionally.
Haba, when.
Haduh, until the end.
Haduh naduh, entirely, from beginning to end.
Hadiin, after, afterwards.
Hashiwa, before.
Hala, always, throughout, every.
Hala karta, endlessly, for ever.
Hynda, when.
Hynne, a while ago.
Iai, unceasingly, habitually.
Jan, near.
Jindei, regularly, continually.
Jiw, habitually, ever.
Kloi, or kloi-kloi, quickly, speedily.
La, since.
Lakata, since that.
Lajanmiet, in the evening, near night.
Lamiet, at night-fall, in the even.
Lano, when.
Lano-lano, henceforward.
Lanore, shortly, soon.
Lashai, to-morrow.
Lashibit, soon, by and bye.
Lashisngi, the day after to-morrow.
Lawei, after a while.
Myndanglong, at the commencement.
Mynhyndai, anciently, in ancient times.
Myndangrang, seasonably.
Myndang, at the time when.
Mynhynin, yesterday.
Mynhynne, just now, directly.
Mynaria, formerly.
Mynsngi, by day, in the day.
Mynmiet, at or by night.
Mynstep, in the morning.
Mynta, now, to-day.
Mynwei, formerly, in past times.
Mynnyngkong, at first.
Mynno, when, at what time past.
Mynnore, lately, a short time since.
Pohia, unseasonably.
Putsngi, daily.
Roit-pa-roit, constantly.
Sa, about, on the point of.
Satia, at last, finally, wearily.
Shen, soon, shortly.
Shisín, or Shiwád, once.
Shikata, a long time.
Shiphang, shortly, without delay.
Shikyllep-mat, in a twinkle.
Tad *or* Tada, till, until.
Tadynda, whilst.

Adverbs of Place.

Haei-haei, anywhere.
Hangto, *or* hangtai, there (in sight.)
Hangta, there (out of sight.)
Hangne, here.
Hajan, near.
Hawei-hawei, in anywhere.
Jingai, far, at a distance.
Kylleng, everywhere, around.
Kyndong, within, in a corner.
Lor, over, above.
Markhap, near.
Marshiliang, on one side.
Markymat, in presence of.
Nangno? whence?
Nangne, hence.
Nangta, thence.
Nalor, from above.
Napoh, from below, from within.
Nashabar, from without.
Noh, away, off.
Shano? where?
Shano-shano, whither, where.
Shalor, above.
Syndah, close, together.
Shadiin, behind, backwards.
Shashiwa, before, forwards.

Adverbs of Quality or Manner.

Arsut, downwards.
Artet, upwards.
Babe, almost, nearly.
Bak, briskly, nimbly.
Balei? why?
Bein, scornfully, in vain.
Biang, *or* biang-biang, carefully.
Brop, unexpectedly.
De, too, as well as.
Eh, *or* Heh, very, greatly.
Em, no, nay.
Haihai, prodigally, wastefully.
Haoi, yes, ay.
Heit, thus.
Hi, *or* Hih, lonely, alone.
Joit, nimbly.
Jillon, compactly.
Jilih, smoothly.
Jirjir, quietly, silently.
Kham, more.
Khong-pong, topsy-turvy.
Knang, designedly.
Lese, *or* Se, perhaps, perchance.
Marwei, alone.
Niuma, very well.
Pasiau, secretly.
Pat, again.
Put, yet, still.
Phewse, although, probably.
Ruh, also, too, besides.
Ryngkat, along, in company.
Sakiat, evidently, certainly.
Shakhín, supinely.
Shisha, verily, truly.
Syndon, wholly, entirely.
Tang, except, only.
Thala, in vain.
Tam, more.
Wat, no, not, (used only in the imperative, as *mat* in Urdú.)

Many adverbs may be converted into adjectives, by prefixing "ba" to them; as, shisha, *truly;* bashisha, *true:* eh, *very, excessively;* baeh, *severe, hard, cruel:* joit, *nimbly;* bajoit, *nimble:* bein, *vainly;* babein, *vain, scornful:* biang, *carefully, thoughtfully;* babiang, *careful,* &c.

CHAPTER IV.—OF CONNECTIVES.

This chapter consists of I. Prepositions, II. Conjunctions.

Section I.—Of Prepositions.

Prepositions are words used to point out the relations between substantives.

Khasia prepositions are usually placed before the nouns or pronouns which they govern.

The following is a list of the prepositions in common use in Khasia:—

Ha, in.
Halor, on, upon.
Hapoh, below, under, within.
Sha, towards, to.
Ia, to, for, against.
Da, by, with, by means of.
Jong, of, belonging to.
Shabar, outwards, out of.
Hapydeng, between, among, amid, in the middle.
Hakymat, before, in presence of.
Sha shiliang, across.
Hadiin, after.
Ha shiwa, before.
Shaphang, concerning, regarding, respecting.
Na, from.
Jan, *or* hajan, near, nigh.
Bad, with, in company with.

Compound prepositions are formed, either by joining simple prepositions to some other words, or by joining other words

together. The method of compounding is much the same as in English in without, from *with* (prep.) and *out* (adv.); *to* and *wards* = towards; *be* and *twain* = between; *be* or *by* and *sides* = besides, &c.

Examples of Compound Prepositions.

Ha (prep.) and lor (adv. high, on high,) becomes halor, lit. on high; hence upon, on.

Ha (prep.) and poh (adv. below, within,) becomes hapoh, lit. in below; hence, under, beneath.

Sha (prep.) and phang (noun, a coast,) becomes shaphang, lit. towards the coast; hence, regarding, concerning, respecting.

Sha (prep.) and shi (one) and liang (noun, a side,) becomes shashiliang, towards one side; hence, across, to the opposite side.

Section II.—Of Conjunctions.

Conjunctions or connectives are divided occasionally into two classes: copulative and disjunctive conjunctions. The following are the principal conjunctions in Khasia:—

Copulative.

Bad, and.
Ruh, also, even, and.
De, as well as, since.
Namar, for, because.
Namar kata, therefore.
Ba, that.
Hynda kumta, then, after that.
Kum, as, so.
Te, then.
Tadynda, till, until.
Kad-ba, as much as, as long as, so long as.
Mynba, when.
Ia, than.

Disjunctive.

Lymne, neither.
Lane, nor.
Lymda, either.
Ne, or.
Lada *or* la, if, unless.
La kata, though, although.
Na kata, hence.
Hinrei, but.
Tang, except.

Obs.—"Ruh" and "de" are usually placed after their words, like *que* in Latin. In poetry, however, license has been occasionally taken to place "ruh" at the beginning of a line or even of a sentence. But it is not certain that this is sanctioned by any instance of native usage.

Of Interjections.

The most common interjections are, ah, *oho!* waw! *oh!* shi! sho! *fie!* giw! *tush!* ado! *ho! ho!* waw nga'n new! *hark! away!* ko! *hei. ho.*

CHAPTER V.—SYNTAX.

Syntax treats of the construction and arrangement of words iu the formation of sentences. Construction implies the changes and modifications which take place in the form of words for the purpose of grammatical combinations. Arrangement respects the order in which words stand in a sentence.

The Khasia language, being destitute of inflections, has, properly speaking, no construction. Its Syntax consists in the juxtaposition and arrangement of the various kinds of words.

The following observations are deemed sufficient to explain the arrangement of words.

RULE 1.—*The Position of the Verb with its subject and object in a sentence*

a. In a sentence, or clause of a sentence, it is usual to place the nominative first, the verb next, and the object last; as,

U Blei u la thaw ia ka pyrthei; *God created the world.*
U briw u'n pynih ia ka iing; *the man will show the house.*

There are occasional exceptions to this order; as,

b. When the verb is placed first, and its nominative following between it and its object; as,

La ong u Lyngskor ia nga, *the governor told me,* (lit. told the governor to me.)

La leh u Nong thaw ia kata, *the Creator did that,* (lit. did the Creator that.)

c. Sometimes a pronoun is placed before, and the agent with its article comes after, the verb to which it belongs; as,

U la wan u lyngdoh na Synteng, *the priest came from Jeyntia,* (lit. he came, the priest, from Jeyntia.)

U la leit u Dop sha Myrang, *U Dop has gone to* (or towards) *Myrang.*

d. When two objectives follow a verb, each may take the preposition "ia" before it; as,

U Jarkha u la pynih ia nga ia uta u lum, *Jarkha showed me that mountain.*

But the preposition "ia" is most commonly omitted in such instances, before the *inanimate* object; as,

U Jarkha u la pynih ia nga uta u lum, *Jarkha showed me that mountain.*
To ai ia nga kata ka kitap, *give me that book.*
Nga khwah ban iathu ka wei ka ktin ia u, *I wish to tell him a word.*

Rule 2.—*Nouns and their Articles.*

a. Every noun in the nominative case requires an article before it[1]; and usually takes the same article as a personal pronoun between it and its verb[2]; as,

1. U briw, *a man;* u lum, *a mountain;* ka wah, *a river.*

2. Ki sim ki la hér noh, *the birds flew away,* (lit. the birds they flew away.)
   Ka massi ka la leit sha lum, *the cow* (she) *went towards the mountain.*

b. Sometimes the pronoun is dropped, and the noun stands as the immediate nominative of the verb; as,

Ki khynnah la hikai, or, la hikai ki khynnah, *the children have learned.*

c. The article which precedes, and the pronoun which follows the noun, must agree with the noun in gender and number; as,

Ki Dykar ki don shibun eh, *the Bengalis are very numerous.*

Kiei kiei baroh ki ba don, la thaw da u Blei, *all things that exist were created by God.*

Rule 3.—*Two or more Nominatives connected.*

a. When two or more singular nominatives of the same gender, or of different genders, are connected by the conjunction "bad" (*and*), the article agreeing with the gender of the noun must be inserted before each; but the pronoun inserted between them and the verb must be in the plural; as,

U briw bad u khynnah *ki* la poi, *the man and the boy* (they) *have arrived.*

U Jidor bad ka tynga jong u, *ki* la leit noh, *Jidor and his wife have departed.*

U Bor, u Rising, bad u Junkha, *ki* la wan, *U Bor, Rising, and Junkha, have come.*

b. When nominatives coupled by "bad" are of different numbers, the plural noun is usually placed last, and the pronoun preceding the verb must be in the plural; as,

U nong hikai bad ki khynnah ki la pule, *the teacher and the children* (they) *have read.*

Rule 4.—*Collective Nouns.*

a. When a collective noun conveys an idea of oneness, the article preceding it, and the pronoun following it, must usually be in the masculine singular; as,

Ynda kumta u shnong, u la shim, u la buh iá ia ka Durbar, *then the citizens* (collectively) *took and adjourned the Court.*

U paitbah u la poi, *the multitude has arrived.*

U arliang mamla u la sngow, u la sngáp, *the contending parties listened and attended.*

b. But when a noun of multitude conveys the idea of plurality, the plural article and pronoun "ki" should be used; as,

Ki paitbah byllín ki la leit noh, *the vast multitudes* (they) *departed.*

Rule 5.—*The Object in a sentence.*

a. A noun or pronoun which is the direct object of an active verb, is usually preceded by the preposition "ia," which, in that case, serves as the sign of the objective case; as,

U khynnah u la shiat ia ka sim da u maw, *the boy struck the bird with a stone.*

Obs.—The "ia" is occasionally suppressed before nouns signifying inanimate objects in the objective case; as,

Walam uta u maw kloi-kloi, *bring that stone quickly.*
To ai kata ka kuri, *give that cup.*
Buh kata ka diing hangne, *put that stick here.*

(For double objectives, see Rule 1, *d.*)

b. The article is frequently omitted before a noun in the objective case, after a preposition ; as,

U kulai u la phet sha lum, (for sha *u* lum,) *the horse ran towards the mountain.*

Ki briw ki la leit sha rí khlaw, (for sha *ka* rí khlaw,) *the people have gone to the forest.*

c. When the preposition "jong" occurs between two nouns or pronouns, the former noun usually belongs to the latter, which may be said to be in the possessive case ; as,

Ka kitap jong u Amor, *Amor's book.*
Ka iing jong u saheb, *the gentleman's house.*

Occasionally the "jong" is suppressed ; as, ka iing u saheb ; ka kitap u Amor.

d. When the particle "la" is used to signify possession, it is equivalent generally to the possessive pronouns ; as,

U Bor Sing u la leit sha *la* iing, *Bor Sing has gone home.*

Ki nongthuh ki la wan pat sha *la* shnong, *the thieves returned again to* (or towards) *their village.*

Nga la iathu ia *la* u kypa, *I told my father.*

Phi'n iohih ia *la* ka kymi, *you shall see your mother.*

Rule 6.—*Pronouns.*

a. All pronouns must agree in gender and number with the nouns which they represent ; as,

U Nongpynim uba la iáp, *the Redeemer who died.*

Kito kiba leh bha, ki'n long suk, *those who do good, will be happy.*

b. When singular pronouns of different persons are connected by "bad" (*and*), if one of such pronouns be of the first person, the plural pronoun of the first person "ngi" must be inserted next to the verb; as,

Maphi bad manga *ngi'n* leit, *you and I* (we) *shall go.*
Maka bad manga *ngi* la poi, *she and I* (we) *have arrived.*

Should one or both of the pronouns be in the plural also, the same rule is applicable; as,

Maphi bad manga *ngi'n* hikai, *you and I* (we) *will learn.*
Mangi bad maki *ngi'n* leit sha háth, *we and they* (we) *will go to market.*

c. But when the second and third persons are so coupled, the second person "phi" is placed next to the verb; as,

Me bad u *phi'n* shong, *thou and he* (you) *will sit.*
Pha bad ki *phi* la sngow, *thou and they* (you) *have heard.*

d. When pronouns of the third person, of the same or of different gender and number, are coupled by "bad," the pronoun before the verb must be the plural "ki;" as,

U bad ka ki'n wan pat shibit-shibit, *both he and she* (they) *will shortly return.*
Mau bad maki ki la pynbatai bha eh, *both he and they* (they) *have explained very well.*

e. When personal pronouns of different persons are separated by "ne" (*or*), the verb which follows being in the past tense, the auxiliary "la" is usually inserted between them and the verb, and the pronoun is omitted; as,

Ma u ne maka la ong kata ka ktin, *either you or she spoke that word.*

But should the verb following them be in the future tense, "yn" should be used; as,

Ma u ne manga yn leit, *either you or I will go.*

Maphi ne ma u yn leh ia kata, *either you or he will do that.*

Note.—Occasionally, however, the pronouns are inserted before the verb after "ne" in like manner, as under the last rule after "bad;" as,

Maphi ne ma u phi la shim ka jain, *either you or he* (you) *took the cloth.*

f. The relative pronouns, "uba," "kaba," and "kiba," are usually placed after the noun which they represent, next to it, and must agree in gender and number with that noun; as,

Ki diing kiba halor lum, *the trees which (are) on the mountain.*

U briw uba shong ha Sora, u die jain, *the man who lives in Cherra sells clothes.*

g. The demonstrative pronouns are commonly placed before the substantives which they define, next to them; as,

Uta u lum bajerong eh, *that mountain is very high.*

U Amor u típ ia kata ka lynti, *Amor knows that road.*

Une u briw bastád, *this is a wise man.*

Kine ki nong bishár ki bahok, *these are just judges.*

To walam ia kito ki maw hangnei, *bring those stones here.*

Nga'm ngeit kata ka ktin, *I do not believe that statement.*

Rule 7.—*Of Adjectives and Adverbs.*

a. Adjectives are often placed before, but more commonly after, the nouns which they qualify; as,

U briw baklain, *a strong man;* or often, u baklain u briw.

Ụ bysein baisi, *a hateful serpent;* or, u baisi u bysein.

When the adjective is placed first, the article of the noun is usually placed before the adjective. This is the case frequently also, when the adjective follows the noun; as,

Ki dokha babha, or, ki dokha ki babha, or, ki babha ki dokha, *good fish.*

U lum bajingai, or u lum u bajingai, or u bajingai u lum, *a distant mountain.*

b. When the article is placed before the adjective, it must agree in gender[1] and number[2] with the article of the noun qualified by the adjective ; as,

1. *Gender.*—U lyngdoh *u* bastád, *a wise priest*, cannot be u lyngdoh *ka* bastád.

2. *Number.*—Ki sim ki barit, *small birds*, cannot be ki sim *u*, or *ka* barit.

c. When an adjective is used to qualify two or more nouns connected by "bad" (*and*), the adjective requires the plural article before it, and is usually placed last in the clause or sentence ; as,

U briw bad u kun jong u ki long ki babieit, *both the man and his son* are *foolish.*

Ka kymi bad ka la kun, ki long ki baihbha, *the mother and her daughter are beautiful.*

d. Comparatives of equality, formed in English by the use of "as," are usually formed in Khasia by "kum ;" as,

Phi u bajerong *kum* nga, *you are as tall as I am.*

U long u bastád *kum* u para jong u, *he is as wise as his brother.*

e. Comparatives of inferiority and superiority, formed in English by "than" after a comparative degree, are formed in Khasia by "ia ;" as,

Ka para jong u kaba kham tlot *ia* u, *his sister is weaker than he.*

U long uba kham san *ia* ka, *he is older than she is.*

f. Adverbs are usually placed after the verbs which they qualify, next to them ; as,

Nga mut bunsin shaphang ia phi, *I often think of you.*

Occasionally, however, the adverb is placed first in the sentence ; as,

Shisha nga ong ia phi, *Verily I say unto you.*

The adverbs "jiw," "put," "shym," with a negative, however, and a few more, are commonly placed before the verb, between it and its nominative; as,

Nga'm jiw kren bymman ianoh-ianoh ruh, *I never speak ill of any one.*
Ka'm put pule kata ka khot, *she has not yet read that book.*

Note.—Most adverbs may be changed into adjectives by prefixing "ba," as the following examples will show.

Adverbs.	Adjectives.
U kam *smat, he works diligently.*	U khynnah u *basmat, an active boy.*
Wat leh kaba *sniw, commit no evil.*	Ka sngi ka *basniw, an evil day.*
U la thoh *bha, he has written well.*	Ka rí *babha, a good country.*
U la kren *stád* eh, *he spoke very wisely.*	U rangbah *bastád, a wise ruler.*
Phi leh *bieit, you act foolishly.*	U long u briw *babieit, he is a foolish man.*

Rule 8.—*Verbs.*

a. The auxiliaries of verbs are usually placed before the verbs next to them; and when two auxiliaries occur, they are placed together; as,

Dang; U siim u dang leit, *the king is going.*
La; Ka Seng ka la poi, *Ka Seng has arrived.*
Yn; U kulai u'n pet noh, *the horse will run away.*
'N sa; U Ramjan u'n sa leit noh pat, *Ramjan is about to go away again.*
La dang, or *dang la;* U khynnah u dang la pule, *the child was reading.*
Dang lah; U lyngskor u dang lah thoh, *the governor has finished writing.*
La lah; U la lah pynbatai, *he had finished explaining.*
Nang; Ka nang thoh bha eh, *she can write very well.*
La nang; U la nang batai, *he could explain.*

b. The sense of the potential mood in its different tenses is frequently expressed in Khasia by the use of the verbs "bit," (*to be lawful* or *right*,) "dei," (*to be fit* or *proper*,) as well as by the auxiliaries "lah" and "nang;" as the following examples will show.

May, Can. { Phi lah leit mynta, *you can go now.*
U nang pule ia kane, *he can read this.*

Would, Should, Could. { U'n pule ia kata lada u nang, *he would read that if he could.*
Ym bit ia phi ban leh kumta, *you should not do so.*
Nga lah leh ia kane, *I could* (or can) *do this.*

Must, Ought. { Ka bit ba phi'n pule, *you must read*, (lit. it is proper that you will read.)
Ka bit (or dei) ba phi'n kren ka bashisha, *you ought to speak the truth.*

c. When two principal verbs come together in a sentence, the latter is usually in the infinitive mood; as,

U la kylli ia nga ban pule, *he asked me to read.*
U Rujon u la leit ban khot ia u, *Rujon went to call him.*

Note.—"Ban," the sign of the infinitive, is often suppressed; as,

To shong pule (for *ban* pule) kane ka khot, *sit to read this letter.*
Ki kynthei ki la leit thied, (for *ban* thied,) *the women have gone to buy.*

d. The present participle is commonly placed last in a sentence or clause, and usually takes a pronoun before it; as,

U la wan pat, *u* da ong, nga'm shem ia ka shebi, *he returned, saying, I did not find the key.*

Note.—This form, with "da," is generally an *emphatic present* indicative, when placed in the *beginning* of a clause or sentence; as,

Phi da ong kumno? *how do* (or did) *you say?*
Nga da ai hukum ia phi ban leh kumta, *I order you to do so.*

e. Passive verbs are usually placed first in a sentence without a nominative; the object of the verb, preceded by a preposition, generally follows the verb; as,

La ong ia u kata ka ktin, *he was told of that matter.*
La leh ia kata ka kam da u Jarkha, *that work was done by Jarkha.*
Yn leh ia kane kumno? *How shall this be done?*
Yn khot ia ka kyrteng jong u, U Wai, *his name shall be called U Wai.*

Note.—When the agent of a passive verb is mentioned, it is commonly placed last in the clause or sentence, preceded by "da;" as, La thop ia kata da u siim; *that was written by the king.*

f. There are two verbs of existence, "long," and "don." The former conveys the idea of "to become," or "to exist in a certain manner;" whilst the latter signifies simply "to be," "to exist," or sometimes "to have," or "to possess;" as,

Ban long kraw, *to become great;* ban long stád, *to be or become wise;* U briw u don ha iing? *Is the man in the house?* ym don ka um, *there is no water;* nga'm don sybai, *I have no money.*

The verb of existence is frequently not expressed in common conversation; as,

Kata ka iing u siim, *that* (is) *the king's house;* une u kún jong no? *whose son* (is) *this?* kata ka kitap kaba jong nga, *that* (is) *my book.*

Rule 9.—*Prepositions.*

a. All nouns and pronouns which are the objects and not agents of verbs, are preceded by a preposition, either expressed or understood.

b. Different relations, and different senses, must be expressed by different prepositions. The following is a list of

the principal simple prepositions, together with their primary significations.

1. The preposition "sha" is commonly used after verbs of motion. Its primary sense is, *towards, in the direction of, to, into.*

Ki la leit sha iew, *they went to the market.*
Ki sim ki la hér sha jerong, *the birds flew to the air.*
U Ram Sing u la wan sha la iing, *Ram Sing has come home.*

Occasionally, but not often, the preposition is suppressed; as,
Ki kynthei ki la leit iew (for *sha* iew,) *the women went to the market.*

2. "Ha" is generally used after verbs signifying existence, and manner of existence. Its primary meaning is, *in, into, at, unto.*

Don shibun ki briw ha ri Khasi, *there are many people in Khasia.*
U Bor Sing u shong ha Sora, *Bor Sing resides in Cherra.*
U saheb u don ha iing, *the gentleman is in the house.*

3. "Ia" is used before almost all nouns and pronouns which stand as the immediate objects of verbs, and might be considered as the sign of the objective case when preceded by active verbs. Its primary signification is, *to, for, against.*

Ai ka kitap ia u, *give the book to him.*
U la ialeh ia u Dop, *he fought against u Dop.*

"Naba kum ba matlah, u briw
Mane i'u maw i'u diing."
Since man as a blind, worshippeth wood and stone.

Note.—This preposition is frequently suppressed; as,
Phi'n ai kane ka kitap ia u? (for *ia* kane) *will you give him this book?*
(See also Rule 1, *c.* and 5, *a.*)

4. "Da" points out the instrument or means by which an act is done. Its primary sense is, *by, through, with, by means of.*

U siim u la jop ia u da ka bor, *the king conquered him by force.*

U la bat ia u da la ka kti, *he held him with* (or by) *his hand.*

U Blei u la pynim ia ka pyrthei da ka jing-pyniap U Kun jong U, *God redeemed the world by the death of his Son.*

5. "Na" means from any place or object; as,

U kypa jong nga u la leit na iing, *my father has gone from the house.*

U la leit na Sora sha Shilot, *he has gone from Cherra to Sylhet.*

6. "Bad" is generally used in the sense of *with, in company with;* as,

To leit bad u, *go with him;* U don bad nga, *he is with me;* U la leit bad u la kypa, *he went with his father.*

Remark.—Most of these prepositions, when they are joined to other words to form compound prepositions, retain their original significations; to which are added the significations of the words to which they are joined. (See under "Prepositions," chap. IV. sec. 1.)

Rule 10.—*Conjunctions.*

a. The copulative conjunction "bad" (and,) is usually placed between the words or sentences which it connects; as,

U bad phi, *he and you;* U lum bad ka wah, *the mountain and the river;* ki briw bad ki mrad, *men and beasts.*

b. The conjunctions "ruh" (also), "te" (then), and "de" (too, or as well as), are generally placed at the end of a sentence, or part of a sentence: sometimes they may be placed between the nominative and its verb; but seldom, if ever, in the beginning of a sentence; as,

Ha kaba mynnyng kong la long u ktin; U ktin u la long bad U Blei ruh; U ktin u la long U Blei ruh de. *In the beginning was the word; the word also was with God; the word also as well was God.*

U Rising ruh u'n leit, *Rising also will go.*

The following few incorrect sentences may assist to indicate the method of applying the foregoing rules of syntax.

Ki diing uba ha rí khlaw. Ka kulai uba la poi. U lum uta u bajerong. Nga tip ia ka lynti kata. U rangbah ki batymen. U kulai bad ka kulai u la phet noh. Ka kum bajerong bad u. U long uba kham riwbha tam maka. Ka shibun mut shaphang ia u. U'm leit jiw shanoh-shanoh ruh. Ngi ngi'm thoh put kito ki khot. U kren bastád eh. U lyngdoh dang u wan. Bor Sing ka nang pule bha. U arngut kiba leit noh. Kata ka lum uba kham jerong. U nong bishar bad u nong pynbatai u la poi. Ki synran bad uba hikai u la pule. U paitbah ki la sngow. U kypa jong nga, u la iathu manga. To ai ia kata ka khot ma u. Ka Lamon ka la leit sha la iing jong ka. U Burom bad ngi u la hikai. U Mishni bad ki khynnah jong u Mut, phi kwah ban hikai pule. Phi bad U Wan, ki la kren bymman eh. Walam kiba ki maw rit ha wah. U phan uba baklain u briw. Ki ong ba u Sing Bor Siim, bad u Jir Sing Lyngskor, u long uba riwbha eh. U Jomkha u long u bieit u briw. Kata ka khot baroh la pule da U Mir. U Syngap u la leit ha Marám. U Hajar Sing u shong mynta sha Ramrai. Ym don bun uba nang pule ia Synteng. Ka hok ne em ban buh ia U Sing Manik da ka iing byndi? Kito kiba don ha Synteng ki'm tip ka ktin Sora.

The following may suffice to indicate the difference in the pronunciation of words in the different districts and villages.

These examples represent the usual method of pronouncing the same words in Cherrapunji, and in Mawphlang and Myrang, and other villages in the north-east, near the road from Sylhet to Asam. The language in Jeyntia and on the

eastern hills, is a different dialect from that of Cherra, and almost unintelligible to the villagers of the western hills.

Cherra Dialect.	Interior Dialect.	English.
Ka shkor	Ka shkur	the ear.
— kti	— ktoi	the hand.
— lynti	— lyntoi	road, path.
— kyjat	— kyjet	foot.
— diing	— dih	tree.
— wah	— tliw um	river, brook.
U lum	U dóm	mountain.
Ka massi	Ka massoi	a cow.
— iing	— iung.	a house.
— sngi	— sngoi	a day.
— kynthei	— kynthai	a woman.
U kynna	U na rit	a child (male.)
Ka kynna	Ka na rit	a child (female.)
— kyndew	— kyndaw	the ground, the earth.
U sláp	U hláp	rain.
Ka lyér *or* lhér	Ka lier	wind.
U lóóh *or* lyoh	U liput	cloud.
Ka sier	Ka sjer	a hen, a fowl.
— jing trei	K'ong trei	work.
— jing kam	K'ong kam	labour, work.
— jing leit	K'ong leit	a going, a journey.
— jing wan	K'ong wan	a coming.
— jing krew,	K'ong krew,	a speech, the act of speaking.

All words beginning with the prefix "jing" in Cherra, begin with "ong" or "kong" in the interior.

CHAPTER VI.—OF COMPOUND WORDS.

Under this head it is proposed to offer a few observations; first, on the method of compounding words purely Khasia; and secondly, to give a short list of words borrowed from other languages; with a view to exhibit the changes adopted-words usually undergo in order to adapt them to the Khasia pronunciation and idiom.

The Khasia dialect is purely monosyllabic; hence, like most languages of the monosyllabic group, all the relations of words in the construction of sentences depend upon the juxta-position of the monosyllabic root-words. There exist but few dissyllabic roots in the language in its present state; and not one, probably, would exist, were the dialect thoroughly analysed, and every word traced into its component root-word in the great Tartar stock. But, the mother language being unknown, and the present race of Khasia people being utterly illiterate, and unable to analyse the composition of their own words, such analysis must remain unattempted for the present. There are various indications extant amongst the Khasis, both in their dialect and in their customs, to point out either the empire of Anam, or the range of hills intervening between that empire and the Khasia hills, as the cradle of the tribe. But the subject hardly demands more than a passing notice here.

The monosyllabic roots seldom undergo any change on being joined together to form compound words. Very few

irregularities occur in such formations. The following observations may suffice to explain the ordinary methods of compounding words.

1. Compound Words formed by joining two verbs.

Ai nguh, (to offer thanks,) from ai, *to give;* and nguh, *to thank.*

Buh rih, (to conceal,) from buh, *to put* or *place;* and rih, *to hide.*

Buh núd, (to hold revenge,) from buh, and núd, *to be revengeful.*

Ngat pop, (to impute guilt,) from ngat, *to fall* or *befall;* and pop, *to sin.*

Ieng sakhi, (to bear witness,) from ieng, *to rise* or *stand;* and sakhi, *to witness.*

Ihkwah, (to covet,) from ih, *to appear;* and kwah, *to desire.*

Iohih, (to see,) from ioh, *to have;* and ih, *to see* or *appear.*

Krenset, (to insinuate,) from kren, *to speak;* and set, *to be concealed.*

Krenshai, (to speak distinctly,) from kren, and shai, *to shine.*

2. By the junction of a verb and a noun.

Ka aiei, (a gift,) from ai, *to give;* and ka ei, *a thing.*

Ka ainong, (wages,) from ai, *to give;* and nong, *a reward, a payment.*

Buhiá, (to adjourn,) from buh, *to put;* and iá, *a fixed* or *appointed time.*

Ka dewkha, (prolific soil,) from dew, *ground;* and kha, *to produce.*

Ka diing thang, (firewood,) from ka diing, *a tree;* and thang, *to burn.*

Ka diing khein, (a reckoning board,) from ka diing, *a tree;* and khein, *to reckon.*

3. By the junction of a verb and an adverb.

Ihbha, (to appear well,) from ih, *to see* or *appear;* and bha, *well.*

Ihbein, (to appear vain,) from ih, *to see* or *appear;* and bein, *vainly, proudly.*

Iubih, (to smell sweetly,) from iu, *to smell;* and bih, *agreeably, sweetly.*

Lehnoh, (to do or give away or up,) from leh, *to do, to act;* and noh, *away, off.*

Lehmeng, (to act proudly,) from leh, *to do, to act;* and meng, *haughtily, proudly.*

Remark.—Various other kinds of words are used, in order to form compound words; such as two or more nouns joined together, adjectives joined to nouns or verbs, &c. Most of the words so joined, however, are found in their simple state, and seldom undergo any change on being joined together, either in sense or form; hence, it is hoped, the above remarks may suffice to explain the usual method of compounding words.

4. The Formation of Causal Verbs,* by prefixing the particle "pyn" to root-words.

Root-words.	English.	Causal Verb.	English.†
Ang	to gape	pynang	to cause to gape.
Ap	to watch, wait	pynap	cause to wait.
Adong	to forbid	pynadong	cause to forbid.
Bám	to eat	pynbám	to cause to eat, to feed.
Béh	to chase or blow	pynbéh	to drive.
Buh	to put, to place	pynbuh	cause to place.
Búd	to follow	pynbúd	to hunt, cause to follow.
Bet	to sow	pynbet	cause to sow.
Bia	to spit	pynbia	cause to spit.
Dei	to be necessary	pyndei	to necessitate, to oblige.
Dat	to beat	pyndat	cause to beat.
Dem	to bend	pyndem	cause to bend.
Die	to sell	pyndie	cause to sell.
Dih	to drink	pyndih	to drink, or cause to drink.
Dúh	to decay	pyndúh	to destroy, cause to decay.
Dah	to arrange	pyndah	cause to set in order.

* In numerous instances verbs formed by prefixing "pyn" are simply active, and not causal, as will be observed in the above list. This, however, is an irregularity in the language, and occasioned by its poverty in words to express different thoughts.

† The primary meanings only are given above: it is hardly necessary to say, that various other shades of meaning may be expressed by the Khasia verbs.

Root-words.	English.	Causal Verb.	English.
Dá	to cover	pyndá	to protect, cause to cover.
Deng	to adorn	pyndeng	cause to adorn, to decorate.
En	to be silent	pynen	cause to be silent, to hush.
Ngam	to sink	pynngam	cause to sink, to drown.
Ngat	to impute, to fall	pynngat	cause to fall.
Ngeit	to believe	pynngeit	to convince, to persuade.
Nguh	to thank	pynnguh	cause to thank.
Háp	to fall	pynháp	to throw down, to overthrow.
Hér	to fly	pynhér	cause to fly, to let fly.
Iam	to weep, cry	pyniam	cause to weep or cry.
Ieng	to rise	pynieng	to raise, to make stand.
Ioh	to have	pynioh	to procure, cause to have.
Jah	to lose	pynjah	cause to lose.
Khih	to shave	pynkhih	cause to shave.
Kot	to call	pynkot	cause to call.
Klád	to divide	pynklád	to separate, or cause to divide.
Lait	to get free	pynlait	to release, to liberate.
Lang	to collect	pynlang	cause to collect, to gather.
Man	to prosper	pynman	cause to prosper.
Noh	to jump down	pynnoh	to precipitate, to make to jump down.
Ong	to say	pynong	cause to say.
Ot	to cut	pynot	cause to cut.
Pán	to seek	pynpán	cause to seek.
Pha	to send	pynpha	cause to send.
Phet	to run	pynphet	cause to run.
Plie	to open	pynplie	cause to open.
Poi	to arrive	pynpoi	cause to arrive.
Ring	to drag	pynring	to lead, to cause to drag.
Rong	to devour	pynrong	cause to devour.
Sait	to wash	pynsait	to make clean, cause to wash.
Sár	to sweep	pynsár	cause to sweep.

Root-words.	English.	Causal Verb.	English.
Sep	to fade	pynsep	cause to fade.
Sngow	to hear	pynsngow	cause to hear.
Shet	to boil	pynshet	cause to boil.
Shim	to take	pynshim	cause to take.
Thied	to buy	pynthied	cause to buy.
Tim	to curse	pyntim	execrate, cause to curse.
Tuh	to steal	pyntuh	cause to steal.

5. The formation of causal verbs by prefixing "pyn" to verbs already compounded; such as those implying sociality and reciprocity.

Verb of reciprocity.	English.	Causal form.	English meaning.
Iasuk	to be mutually happy	pyniasuk	to reconcile, to cause mutual happiness.
Iakren	to converse	pyniakren	to cause to converse.
Iasoh	to join	pyniasoh	to cause to join, to unite.
Iabein	to offend; abase	pyniabein	to slander, to libel.
Iakloi	to hasten	pyniakloi	to equip, to expedite.
Iakut	to agree	pyniakut	cause to agree.
Iadoh	to kiss	pyniadoh	cause to kiss.
Ialam	to lead	pynialam	cause to lead.
Ialap	to address	pynialap	to cause to address.
Iajam	to make noise	pyniajam	cause to make noise.
Iasaid	to discuss	pyniasaid	cause to discuss.
Iapiam	to embrace	pyniapiam	cause to embrace.
Iaráp	to assist	pyniaráp	cause to assist.
Iashem	to meet	pyniashem	cause to meet.
Iaioh	to possess together	pyniaioh	cause mutual possession.
Iabha	to ameliorate, improve	pyniabha	to cause improvement, or amelioration.

6. Some active and causal verbs are formed by prefixing "pyn" to adverbs and adjectives; as,

Adverb or adjective.	English meaning.	Causal form.	English.*
Bha	good	pynbha	to ameliorate, make better.
Bún	many	pynbún	to multiply, to increase.
Biang	enough, plenty	pynbiang	to satisfy.
Beit	foolishly	pynbeit	to befool, to make a fool.
Eh	very hard	pyneh	to harden.
Kraw	greatly, large	pynkraw	to magnify, to enlarge.
Kloi	quickly	pynkloi	to hasten, to expedite.
Lamir	madly	pynlamir	to make mad.
Lih	white	pynlih	to whiten, to make white.
Saw	red	pynsaw	to redden, to make red.
Sniw	evil, wickedly	pynsniw	to make evil, to adulterate.

7. Compound verbs implying reciprocity or sociality, are formed by prefixing "ia" to root-words; as,

Root-words.	English sense.	Compound verb.	English signification.
Adong	to forbid	iaadong	to prohibit mutually, or to join to forbid.
Bishar	to judge	iabishar	to judge mutually or to unite
Bishni	to envy	iabishni	to envy mutually. [to judge.
Dait	to bite	iadait	to bite mutually.
Dat	to strike	iadat	to strike mutually, to fight.
Dem	to bind	iadem	to bind mutually.
Die	to sell	iadie	to sell mutually.
Dih	to drink	iadih	to drink together.
Ngeit	to believe	iangeit	to believe mutually.

* See Note (†) page 73.

Root-words.	English sense.	Compound verb.	English signification.
Ngiew	to account	iangiew	to account or reckon toge-
Ngúh	to thank	iangúh	to thank mutually. [ther.
Ngór	to prune	iangór	join to prune.
Hér	to fly	iahér	fly together or mutually.
Hiér	to descend	iahiér	descend together or mutually.
Jingih	to swim	iajingih	swim together.
Jiliw	to howl	iajiliw	to howl mutually.
Khem	to catch	iakhem	to catch mutually.
Klet	to forget	iaklet	to forget together or mutu-
Kren	to talk	iakren	to converse. [ally.
Kylla	to turn	iakylla	to turn mutually.
Kylli	to ask	iakylli	to ask reciprocally.

8. *On the formation of nouns of agency by prefixing "nong" to verbs.*

The prefix "nong" is used in Khasia, in like manner as the affix "wala" is commonly used in Hindustani, and can be joined at pleasure almost to every root-verb in the language. A few examples are here subjoined, which may be multiplied to any degree by joining "nong" to the root-verbs given above.

Root-verb.	Primary sense.	Noun of agency.	English sense.
Á'p	to watch	nongáp	a watchman, a waiter, &c.
Bám	to eat	nongbám	an eater.
Bet	to sow	nongbet	a sower.
Dih	to drink	nongdih	a drinker.
Dah	to set in order	nongdah	a setter in order.
Ngiew	to reckon	nongngiew	an accountant.

The prefix "nong" is occasionally joined to the causal and reciprocal forms of verbs; as,

Causal form.	English.	Noun of agency.	English.
Pynim	to redeem	nongpynim	a redeemer.
Pynkhia	to heal	nongpynkhia	a physician.
Pynkam	to work	nongpynkam	a workman.
Iasyllok	to consult	nongiasyllok	a counsellor.
Ialap	to announce	nongialap	an announcer, a preacher.
Iasaid	to plead	nongiasaid	a pleader.

9. *On the formation of abstract and verbal nouns, by prefixing "jing" to root-verbs.*

Root-verb.	Sense of root.	Abstract or verbal noun.	English sense.
Leit	to go	ka jingleit	a journey, a tour.
Bám	to eat	ka jingbám	food.
Wan	to come	ka jingwan	advent, coming.
Plá	to confess	ka jingplá	a confession, evidence.
Shong	to sit	ka jingshong	a seat.
Leh	to work	ka jingleh	a work.
Pule	to read	ka jingpule	a reading.
Tiah	to lie, to sleep	ka jingtiah	a bed.
Thoh	to write	ka jingthoh	a writing, a document.
Pynlong	to create	ka jingpynlong	creation, creature.
Thaw	to make	ka jingthaw	a performance.
Pynpaw	to reveal	ka jingpynpaw	a revelation.
Pynih	to show	ka jingpynih	an appearance or phenomenon.

10. *The method of forming adjectives.*

Adjectives are usually compounded by joining "ba" to adverbal and verbal roots. (See before, under *Adjectives*, page 21.) The following examples will suffice to show the method in common use.

From	Comes	As in	Rendered in English,
Bha	babha,	u siim babha	a good king.
Iong	baiong,	u maw baiong	a black stone.
Lih	balih,	ka iing ka balih	a white house.
Jem	bajem,	ka shuki bajem	an easy chair.
Eh	baeh,	ka diing baeh	a hard tree.
Jilan	bajilan,	ka wah ka bajilan	a wide river.
Jihi	bajihi,	ka jain ka bajihi	a wet cloth.

Remark.—There are various other methods of compounding adjectives, besides by prefixing "ba" to root-words. Occasionally "ba" is joined to verbs already compounded; as, baihbha (beautiful), from "ih," *to appear*, and "bha," *well:* baiaklád (separate), from "ia," the prefix of reciprocity, and "klád," *to split:* babuhrih (hidden, concealed), from "buh," *to place*, and "rih," *concealed.*

The prefix "ba" is frequently used also, instead of "nong," to form nouns of agency; as, bapynim, *a redeemer*, bapyniaid, *a leader*, &c. In such instances however "ba" is a part of the relative pronouns "uba" and "kaba." Although in some such cases native usages have not as yet sanctioned the use of "nong," yet it is evident that the sooner the latter prefix is brought into general use as a prefix of agency the better, for the sake both of uniformity and neatness.

11. Of words borrowed from other languages.

Most words borrowed from other languages undergo certain changes, in order to adapt them to the construction of the Khasia dialect, and to the pronunciation of the Khasis. Such changes take place amongst all nations that adopt the words of a different language to fill up their vocabulary.

The following list does not contain all the words adopted from other languages; but it may suffice to show the changes

which words so adopted usually undergo. The Khasia orthography here is the same as that adopted in the Khasia and English Vocabulary, and is founded upon the usual method of pronunciation amongst the natives, as far as that could be observed. It will be observed that almost all the words in the list have been borrowed either from the Bengali or Hindustani language. The process of adopting words from those languages is still going on with increased rapidity, as a degree of knowledge and education is spreading amongst the tribe. Words of Persian and Sanscrit origin are mentioned here under one or other of the above-mentioned languages.

Awád, (a report,) Hindustani آواز (áwáz), a sound.

Bishár, (to judge,) Bengali বিচার (bichár), judgment.

Budnam, (to think evil of any one,) Hind. بدنام (badnám), the act of scandalizing.

Byndi, (to bind or tie,) Beng. বন্দি-কৃ (bandi karan), to bind, to tie.

Dawa, (to claim,) Beng. দাওয়া (dáwá), a claim.

Dúdh, *or* dhúd (milk,) Beng. দুধ (dudh), milk.

Dutara, (a guitar,) Beng. দোতারা (dotárá), a stringed instrument.

Duk, (poor, afflicted,) Beng. দুঃখ (duhkha), affliction, trouble.

Dum, (darkness,) Beng. ধুম (dhum), smoke, or ধুম্ gross, thick, heavy.

Duma, (smoke,) Beng. ধুঁআ (dhúṉá), smoke, with খা to inhale smoke.

Dujok, (hell,) Hind. and Persian دوزخ (dózaḳh), hell.

Duriaw, (a sea,) Hind. and Persian دریا (daryá), river, sea

Ghada, (an ass,) Beng. গাধা (gádhá), an ass.

Hok, (justice,) Hind. حق (haq), a right, justice.

Hukum, (a command,) Hind. حکم (hukm), a command.

Madan, (a plain, a field,) Hind. میدان (maidán), a plain, a evel, a field.

Maian, (mystery,) Beng. মায়া (máyá), an illusion, a fraud.

Mamla, (a quarrel,) Pers. معاملہ (mụámala), a business, an affair.
Mane, (to worship,) Beng. মানা (máná), the act of venerating.
Máp, (to forgive,) Hind. معاف (mụáf), to forgive.
Miej, (a table,) Hind. میز (méz), a table.
Mithai, (sweetmeat,) Beng. মিঠাই, or Hind. مٹھائي (miṭhái).
Mon, (will, mind,) Beng. মন, (man), the mind.
Muluk, (a country,) Hind. ملك (mulk), a country, a region.
Nai, (no, not,) Beng. নাই (nái), no, not.
Niam, (usage, custom,) Beng. নিয়ম (niyam), a rule, a custom.
Paralok, (a friend,) Beng. পাড়া neighbourhood, and লোক্ people.
Para, (a brother or sister,) Beng. পাড়া neighbourhood, or পর another.
Shakri, (to serve, a servant,) Pers. چاکري (chákarí), service.
Pukni, (a vulture,) Beng. শকুনী (shakuní), a vulture (fem.)
Rakhe, (to keep,) Beng. রাখ to keep, to preserve.
Rupa, (silver,) Beng. রূপা (rupá), silver.
Rukom, (a custom,) Pers. رقم (raqam), a manner, a kind.
Sada, (spotless,) Pers. سادہ (sáda), white.
Shakhí, (a witness,) Beng. সাক্ষী (sákhyí), a witness.
Shabi *or* shebi, (a key,) Beng. চাবি (chábi), a key.
Sharak, (a lamp,) Hind. چراغ (chirág), a lamp.
Shini, (sugar,) Beng. চীনী (chíní), sugar.
Shun, (lime,) Beng. চূণ (chún), lime.
Shuki, (a chair,) Beng. চৌকি (chauki), a chair.
Soitan, (satan,) Beng. শয়তান, Hind. شيطان (shaitán) satan.
Sotti, (virginity,) Beng. সতী (satí), a virtuous woman.
Suk, (happiness,) Beng. সুখ (sukh), happiness.
Ut, (a camel,) Hind. اونٹ (únṭ), Beng. উট (uṭ), a camel.

KHASIA SELECTIONS.

ORIGINAL PIECES.

NOTE.—These pieces were taken from the mouths of the natives, and written down as they spoke them. They are written in the dialect of Cherrapunji, which is considered by the natives generally the purest Khasia dialect. In this, as in most other countries, every district has its provincial peculiarities. The difference however, if analysed, will be found to consist more in the pronunciation than in the essential elements of the language. In the district of Jeyintiapore there are several roots in use, which have now fallen out of use in Cherra and the western districts. The reader cannot fail to observe many idiomatic peculiarities in these pieces, different from the language and style used in the translations.

Concerning the Transgression of the Law.

*Shaphang ba pra ka adong adit.**

Mynba la lang u pait bah, u wei u rang-bah u la sydang ban ong kumne :—La lang shi kadne u pait bah[1] hato ka kam aiuh? Ka duk aiuh? Ka ba iakren aiuh? bán iakren, ban ia khana aiuh ba phi phah pyrta? ba phi phah kang[2] shnong kang thaw?[3] ba phi kang ka diing ka um? ba phi kang ka leit ka wan,[4] ko siim?

Ynda kumta u siim u la kren kumne :—Nga la phah pyrta phah kang, nga phah kang shnong kang thaw, ban ia kren ia ka ba pra ka adong adit,[5] ba phín pyrkhád kumno? Phi u tymen u san u ba kraw ba tri[6] ha kypoh[7] nga-i-siim,[8] phi u ba sumar, phi te u ba sukhér,[9] phi te u ba sain[10] u ba tia[11] te ia nga-i-siim; phi te u ba buh u ba tung[12] la myndang long nga-i-siim; phi te u ba sharai u ba rai[13] la ka muluk ka jaka, la ka ít ka hima: phi u ba teh ia ka adong ka adit; phi te u ba buh ia u rynkew

* This is the formula in general use at the opening of a trial in Durbar. It contains hardly anything but flatteries; the rulers flattering the king, and the king in his turn flattering the rulers. At the close the trial is adjourned to another day.

u ba sa ;[14] phi u ba buh ia ka san weidoh,[15] ia ka kadsan weidoh, ia ka sanphew lai, ia ka shispah hinriw, ia ka san spah pia, ia ka kadwei spah pia.

U wei pat na ki rangbah te u la kren kumne :—Hato siim trai kynrad jong ngi, u shityllup ba phi ong ba pra ka adong ka adit ; ka la pra kumno ? Hinrei kum ia uta u ba pra ia ka adong ka adit, ka ba la buh phi u siim u blei u ba halor kli, u kún shi tyllup.[16] Hinrei te ba la buh khnang maphi u siim, u trai kynrad jong ngi, u shi tyllup ba u'n bha la ka muluk ka jaka ; la ka shnong ka thaw ; la u kun la u khér ;[17] la ka duar[18] ka lynti ; la ka leit ka wan ; la ka kitnong ka kitni[19] la khaii ka pateng.[20]

Kumta te, u siim u la ong, phi la kut ? U la ong u rang bah, Haoi, to kren ah siim trai kynrad ; ah para tymen, para san, para ba rit ba kraw, hala ka muluk ka jaka ; hala u kún u ráid ; hala kypoh ka diing ka um. Ah siim trai kynrad jong ngi, u kún shi kadne ba ngi dem ha ki kyjat jong phi. Yn nai ia ka jong u lamir lamtam, u ba biet ba them, ka jong u dih kiad, dih um, u ba buaid u ba tang lang. Yn nai,[21] yn sat nút, yn bitar, haba u dang leh kajuh pa kajuh ; u noh u noh u by'm niew[22] ia ka ba la buh phi u siim te, bad nga u tymen u san te, u para barit u para bakraw hala ka shnong hala ka thaw ; haba pynshong phi u siim, u para tymen para san, u'n sa shu ai kumta mo kynrau.[23]

Haoi ba nga ong kein nga u siim u ba buh knang phi u ba tri hala ka muluk ka jaka ; ba yn bha la ka shnong, la ka thaw ; yn bit la ka kitnong, la ka kitni ; ba yn bit la ka khaii, la ka pateng ; ba yn bit la ka jing leit la ka jingwan ; ba yn bit la ka bylla ka sngi te ;[24] ba'n bit ka raitong ka rainot ;[25] ba'n bit te u duk u suk ; ba'n bit ka ba kup shiliang, ka ba sem shiliang ; ba yn bha la ka duar ka lynti ; ia kata lei lei[26] ba ong phi u tymen u san, ba mon phi u rangbah u rangsan, u kyrkun u kyrji.[2] Nga lei lei u ba shu áp. U wei pat u rangbah u la ong kumne :—Ba ong kein, ah siim trai kynrad, ba buh knang te hala ka muluk ka jaka te ; ba buh phi ki siim ia nga u kun ia ka ba'n bha ; don u ba'n buh ia ka ba'n sniw ; hinrei tang ka ba mon phi ki siim ia ka ba'n suk maphi, ia ngi u

kún u ba hapoh ki kyjat jong phi: ba phi shu leh kumno kumno, don ba'n kylli? Nga tang kumta para tymen para san. To iakren lem iakren lem. Hato yn ia kren pat kumno? Ki siim ruh ki ong, haba mon phi u pait bah; phi ruh phi ong haba mon ki siim. Hato yn dang don ktin aiuh pat? La ia kut kumta kein; to iaieng noh. To phah pyrta phah kang noh; jar u ba dang leh pat, yn sa shu shim, bad iing bad sem.

The Reconciliation of a Quarrel.

*Ka Jing sait[a] Tyma[b].**

Tadda[c] ki iakajia[d] ki leit ha ki rangbah, ba ki'n bishar. Tadda ki bishar, ki rangbah ki ong ba'n shu pyndep:[e] ki rangbah ki ong ba ki'n ia bha, ba ki'n num iania, iamai;[f] ba ki'n sa iasuk, ba ki'n iabha. Haba ki la ong (ia) ki shnong kumta, ki'n ngeit: ki ong;—la wai[g] me u shnong

* This form contains the outlines of a legal proceeding in a court of judicature. In the event of a case occurring in which there is no clear evidence, or in which the evidence may be conflicting, the general method of proceeding is, to decide the case by lots or chance. The lots are drawn by taking a small piece of silver, and another of gold, covering them over with clay in the shape of two marbles of the same size: these are placed in a small pot or vessel, and the defendant is to take out one of them in the presence of the Durbar. If he happen to take out the clay containing the silver, he has lost the trial; but if the gold one, he has gained it. Other methods of drawing lots are occasionally adopted; but this is the principle upon which such matters are generally decided. The trial is instituted thus; the injured party goes to the king to state his complaints: the king sends a crier about the village, to call the citizens to Durbar, naming the day. The king and the citizens meet in the usual place to hold the Durbar. This court is generally held in the open air, in or near the village, where a large number of stones are placed in a circular form, for the Durbar to sit upon; reminding one of the customs ascribed to the ancient Druids, or the custom of the Greeks referred to by Homer, (Iliad, b. 18, l. 503.4.)

Κηρυκες δ' ἀρα λαον ερητυον, αμφις αρωγοί
Ειατ' επι ξεστοισι λιθοις ιερῳ ενι κυκλῳ.

Rendered by Pope,

The heralds spoke, the aged judges sate,
On squared stones, in circle for debate.

The reader, in order to comprehend the proceedings, is requested to suppose himself standing on a hillock, in or near a Khasia village, and looking down upon a regular row

u rangbah, ki ong to da ong kein ynda iarem iaksan.[h] Hato me'n shu pyndep kumno? ki ong ki rangbah, phi'n nai, phi'n iakajia majia :[i] phi ba ki ba dang hala iing hala sem,[j] dang shi kha shi man.[k] Ki ong hala iing hala sem te ha b'ym pat iaid hih kania, yn leh kumno? ong pat u shnong; —ngi ong kein; phi ba dang shi kha shi man. Hinrei te phi'n iasuk kein, phi ba dang shi kha shi man; ba ong manga u ba shong ryngkat sah ryngkat,[l] ba ong ngi u riw tymen riwsan, ngi u ba shong ryngkat ha ka muluk ka jaka.[m]

U arliang[n] u ong:—ah tymen san,[o] me u ba rí[p] ia ka muluk ka jaka; ia ka um ka diing; ia u kynna u kúnlung; ia u wan wir wantam;[q] ia ka ba duk, ia ka ba suk; ia ka kup shiliang, ia ka sem shiliang.[r] Me'n ong balei heit me u ba rí u ba dúb; me u riw tymen riwsan; wei ym don pat shong ka nia sneng shu ba'n shu shon eh.[s] Me'n nai, wei nga u ba la kraw hih ka duk ka pop. Me'n pynshong tang ia karem, ka ksan.[t]

U shnong:—Nga'n pynshong kein ia ka rem ka ksan; ko arliang mamla,[u] sngow ba ioh me iajot shisha;[v] ba dang shi kha shi man; ba ioh me iasang ia ka rong ia ka thaw; ioh me ia matdong matliaw; ioh me'm ia ryngkat ia kat shisha ka iap ka im; ka pang ka jhia; ioh me'm iaúid shuh ka ksing, ka lama, ka phúr, ka thang, ka um mat, ka um pung.[w] To ngeit noh, ko arliang mamla, ba phi'n dang iabha ba nga la pynih ia arliang ka diin ka shiwa,[x] me'n ngiew ia ka sot ia ka hok,[y] hinrei me'n ia kymih sa ha ka rem ha ka ksan; me u ba kum ka byneng ka kyndew. U shnong ko arliang, sngap, me suk shisha ba me'n ialeh? wat ai pop shuh ha nga u ba bun u ba lang;[z] ha nga u shnong u ráid. Lashai lashisngi ba ioh me wir da ka spah da ka phew, la kumta me'm ngiew shuh?

of granite slabs, or sometimes of large irregular stones, fixed in a circular form for the citizens to sit upon. Before the king—or, in his absence, the chief ruler—two small bags lie on the ground, which represent the two parties in the trial. These bags are frequently personified, and addressed by the judge under the appellation "U arliang mamla," *the two contending parties*. Much of the conversation in the fragment is carried on between the judge and these bags. Towards the close of the proceedings, goblets or gourds filled with spirits are brought there by the parties, each party bringing a gourd. Then the judge pours the spirits on the ground between the two bags, as a sacrifice to the goddess.

U arliang :—Ko shnong, nga'm ngiew shuh kein ia ka rain ha pyrthei, ha ba'n[aa] da iaiap, ha ba'n da iaim.

U la ong u shnong. To noh ka synjat, ko arliang mamla. Jár[bb] u ba kylla ; u'n sa shu rem. Tadda kumta ei la ai ha u shnong u la shim ; u la buh iá u shnong. Ynda la úid ka iá, ong u shnong, to mih ; ynda kumta ki la mih, ki la iasei la u klong ; u la shim u shnong ia ki klong ; u la ong u shnong, nga'n sa suit? ki la ong baroh, to suit. Ynda kumta u shnong u la suit, u la duai ia ka blei, u la ong ; Alle, bishar ; sa maphi ka blei ia kajia kine : U la suit, u la ong ; me u ba hok, me'n im tymen im san ; me'n rí la ki kún la ki ksiw ; me'n rí la ki kur la ki kymi la ki kypa ; me'n rí la ka iing la ka sem ; me'n rí la ka spah la ka phew. La ong, me u ba pop, me'n da jot, me'n da sniw ; me'n da iáp shitom shijot ;[cc] me'n da duh, me'n da tan : la me *bat*[dd] ka spah ka phew ruh, me'n da duh. Ynda bishar sa ka blei, ynda ban shiliang ka byneng ka kyndew, me'n da duh bad ka jait ka kynja.[ee]

Concerning the Creation of Man.

*Shaphang ka jingthaw ia u briw.**

Mynyngkong U Blei u la lah thaw[a] ia ka ei ka ei baroh. Hadiin kata te U Blei u sa thaw ia u briw ; tadynda kumta, U Blei u buh ia u briw ha ka pyrthei. Hadín kata U Blei u wan ha ka pyrthei ban kymih ia u briw, u la long kumno. La u kymih, u'm don shuh ; namar ba u ksuid u la wan pra noh[b] ia u briw, na ka ba u shim ia u.

* This story, regarding the usefulness of the dog, and his natural instinct to protect his master, probably had its origin in the desert state of the country and the number of wild animals, which probably gave more trouble to the progenitors of the tribe in the beginning, when the people were few and the ground uncultivated, than they do at present. It is not certain how extensively this story is known among the tribe ; it is certainly pretty well known in Cherrapunji, and several other villages on the western hills. The style is more easy in this than in most of the other original fragments.

Tadynda kumta U Blei u thaw pat sa shiwat[c] ia u briw : kumta ruh u ksuid u shu nang wan pra, wan pra kumjuh pa kumjuh : tadynda kumta U Blei u la thaw jin arwat laiwat ia u briw ba u ksuid u shu wan pra thiaw pa thiaw.[d]

Ha kata U Blei u la adykar ; hato yn leh kumno. Hynda kumta u sa thaw shiwa ia u ksew ; hadiin pat u sa thaw ia u briw. U Blei u leit noh soit, bad u la buh ia u ksew ba'n áp ia u briw. Hynda kumta, u ksuid u la wan ban pra ; hinrei u'm shlan pra shuh[e] ia u briw ; na ba u ksew u áp ia u briw. Hadiin kata U Blei u la wan ha ka pyrthei ba'n kymih ia u briw ; u ksuid u'm wan pra shuh.

Tadynda kumta ka laipew mrad laipew mreng ka la iathaw ia ka iew ka háth ;[f] kumta te ki la pynlong ia ka iew mawlong mawsiang : tada kumta ki lai pew mrad ki la wan iew : ka ksew ruh ka leit iew ; u briw ruh de u leit iew. Ka ksew te ka lam la ka ktung[g] ban die ha kata ka iew : ki mrad baroh te ki la wan lang ha kata ka iew. Hinrei ki mrad baroh te ki ihbein ia ka ksew ba ka die ia ka ktung bad ba ka long ka ba rit ; bad ki la iuh ruh, ki la pliat ia ka jing-die ka ksew ; ba ka ksew ka'm lah ba'n ia leh ia ki mrad, naba ka long ka ba rit. Ki mrad ruh ki la ong ia ka ksew ; da pha[h] ka ksew ka ba rit, pha die ia ka ktung naba kad-ngi ngi'm shlan die ia ka ktung.

Hyndah kumta pat ka ksew ka leit shem sha u briw ; ka ong kumne ; "Ki mrad baroh ki la iuh bein[i] ia ka ktung jong nga : hato me'n ia leh kumno? hato me'n iarap ne ém? Hinrei nga te nga la sumar ia me ;" U briw te u la ong kumne ; "Ia ba ki la leh bein kumta te, nga'n da leit sha u Blei, ba'n pán hukum na u."

Hynda kumta kein u sa leit sha U Blei ; tadynda u poi ha U Blei, u ong kumne : "Hato Blei ba ki mrad ki la iuhbein ia ka jingthiit jingdie ka ksew ; phi'n hukum kumno? U Blei te u ong ia u briw ;"—"Khi leit thaw ia ka rynti ia u knam, ia ka wait, ia ka stih, ka tiar ka tarr, ba me'n ialeh ia ka laipew mrad baroh."[j]

Tadynda kumta u briw u sa wanphet-noh sha ka ksew. Ka ksew ka

kylli ia u briw; "U Blei u ai hukum aiuh ia me?" U briw u la iathu kumne; "U Blei u ong ia nga, me'n thaw ka rynti, u knam, ka wait, ka stih, ka tiar ka tarr, ban pyniap ia ka laipew mrad baroh." Lada pha da áp ia ka iing ka sem, nga'n leit ban iarap. Ka ksew ka ong haoi, nga'n sumar sukhér, la da me'n leit ba'n pyniap ia ki mrad: tadynda kumta u sa thaw ka rynti, u knam, ka wait, ka stih, ka tiar, ka tarr, ban leit beh mrad. Tadynda kumta u la lah thaw ki tiar ki tarr baroh ka ksew ruh ka la wan; u briw u la ong ia ka ksew; "Pha ka ba nang iu na ka dín,[k] nga te u ba nang áp kytem.[l] Tadynda kumta ki sa leit beh mrad sha khlaw; ka ksew ka iu dín, bad ka búd ia ka dín ka knap ki mrad; naba ka dín ka knap ki mrad ka iu khong; namar ba ki iuh ia ka ktung ka ksew. Tada kumta *ka pynkhi ia ka mrad*, ka phet sha kytem ka ba *thap* u briw[m] u briw iuh u siat ia ka mrad; hangta kein ka mrad ka iap. Sa wan *bah* wan khit ia ka mrad sha iing. Naduh kata kein long *ka pawar*, *padoin*,[n] *ka risa*, *ka kynhui*;[o] haba ki ioh mrad; ka ksew ruh naduh kata ka sa áp ka sa sumar ia *ka iing* ka sem u briw; ka shong ruh bad u briw haduh mynta kumne.

Thank-offering to the Goddess.

Ki jing nguh ia ka blei.

Nga la long briw man briw, ba la ai phi ka blei. Sngáp la nga long briw man briw ruh. Ha sngáp blei, lada ym don ka niam ka rukom; sngow kum ba nga'm pat long briw man briw. Ngi dang kum ki mrad ki myreng; ai kein phi ka blei ba nga'n sa thaw nga'n sa buh kata u dykot; nga'n sa man bynriw, nga'n sa long bynriw; nga'n sa long rangbah, nga'n man rangbah; nga'n sa long jait man jait.

Hei ko rangierkhát kun ka blei ba nga'n sa thaw ia ka niam ka rukom kumta ba la ai shisha phi ka blei da ieng rangbah me u bynriw, da áp jiwthang me u blei; to da weng ka thoh ka tarr, da weng ka kyjap ka star. Wan pyllun me u briw, bad áp jiwthang me u blei; ieng rangbah dang

me u briw joit. Tip nga duh pynban; to da thoh na u briw, da iuh me u blei; da duh jiwthang me u briw.

Ong ka blei me'n nai, me'n ong kumta; khi kam kumta: ym poi ka jot kaduh; da weng ka thoh, da weng ka tarr, da weng ka kyjap ka star. Da pyllun me u briw kin sa pyntip kein ia phi ka blei, ba nga sa thaw ia ka niam ka rukom shisha. Ki la dah ka la liar, ka sahpoh, u klong, u kypher, u rynsi, u khaw, u saríng, u la lum dew saw ba ki'n nguh da ka sier ka kynthei, da ka blang kynthei.

Hei, ko blei; wei la ai shisha maphi ka blei. To alle pyllun u briw; law ka thoh ka tarr. Mynta nga'n sa pynhap sa ka langtí, sa u shinrang u shinpat; ba nga'n sa bujai u dykot u lamjew. Alle bha sha u shata, sha u kueh, sha u sní, sha u snah; nga pynjaw ka snam ha u klong, ha u skaw, ha u sning, ha u yrjang, ha ka laliar ka lakait: nga noh u dykot u lamjew ha ka duwan ka dupat, ha ka laliar, ha ka lakait, ha u klong, ha u skaw, ha u sning, ha u yrjang. Nga'n sa wei, nga'n sa wai, nga'n sa jín, ba'n sa neh, ba'n sa khín bha; nga'n sa long bynriw, ba nga'n sa man bynriw.

Alle suidiáp nongiáp. Alle maphi ka kiaw tymen; baroh ki la wan ai bam iathu u niang bah u niangiong ba phi'n lum ia ki kynthei ia ki shinrang; ba phi'n diang kti diang jat; phi la diang kti shisha, bha u shata, u kueh, da jillih u dohnut, u ksang, da bha sohpet u ksai, da jah ka ksam ka kyboh.

A Comparison.

*Ka jing pawar.**

1 U soh phlang, u soh phi
U soh lang, u shah kyntir;
Ko para shinrang dang khi
Kynji, pynnang te jir:

* This fragment is a compilation of the names of different objects, put together in a rhyme: here the objects are not supposed to have any connection with one another. They are rhymed more perhaps for the purpose of retaining the words in the memory, or of showing the skill of the rhymer, than anything else. These rhymes are frequently repeated in the Khasia dances.

U ksih, ka siang, ka kain
Shi kyrdo kynji biang, ioh rain. SHISHA.

2 U ksih, ki massi, u soh lang, u la kut,
La dang mih, ma phi pang ka dohnut ;
Ka sier, u sai siit, u kyndeh ;
Na ka balei pang ka dohnut
Ba nga íeit eh ia phi.

3 U púte ka jalyngkan. U bysong. Ka knai
Alle hajan yn ia bam kwai.
U soh phi, ka pulo, ka sharait, ka siang,
To khí ho iaid biang.

4 Ka shanam, u dykiw, u phyllut, u soh lang, u stew
Ka ƙam u briw, u lut spah, u lut phew :
U kyndeh, ka sharaid, u rísang, ka stih, u ksih.
Ka leh buaid tang lang, te ih, ho lih :
U pylád, u soh lah, ka tam ;
U pynlut la ka spah, u kwah la ka nam.

5 U sohlah, ka tam, u preit, u shi bydí, shi kynda,
U kwah ia ka nam ; u'm pynleit ia u kini, u kypa
U preit, u ja maw, u sohlah, ka jalyngkan,
Ba'n pynleit ha ka maw bah, ka maw san :
U diing duh, u ja maw, u soh phi,
Ba buh ka kiaw ka kymi.

6 U diing duh, u shi bydí, shikynda,
U buh u kini, u kypa ;
U preit, u sohot, ka jalyngkiang,
Pynleit la ka sot, la ka niam ;

U dykiw, ka siang, shi bydí, u púlo,
La ki bujai ka sniang, ka massi, shim ho:
U diing duh, u pylut, ka dykar, u tuh,
La tuh hih ka Tyrut, wat bijar shuh.

EXPLANATORY NOTES ON THE ORIGINAL PIECES.

Concerning the Transgression of the Law.

(Shaphang ba pra ka adong adit.)

1. "Shi kadne," *so many;* "u pait bah," a sing. noun of multitude.

2. "kang," *to close, shut up;* here, *to hinder, to stop;* inf. pres. "ban" suppressed, see Syntax, Rule 8, c.

3. "thaw"= shnong, *village.* This kind of repetition is of frequent occurrence in Khasia.

4. "ka leit ka wan," lit. *the going and coming;* leit and wan are here verbal nouns.

5. "pra—adit," "pra," *to break, transgress;* "adong," *prohibition; law:* "adit" has no signification of its own; it is only a repetition of sound with adong.

6. "tri"="kraw," *great.*

7. "ha kypoh," lit. *in the belly;* here it means, *in the favour* or *under the protection or rule of the king.*

8. "nga-i-siim." The vowel *I* is used before nouns as a sign of endearment and is generally used in speaking to children or women: here it is a modest kind of speaking on the part of the king, in which he speaks of himself as a low insignificant person.

9. "sukhér," same meaning as "sumar," *to take care.* This word is seldom if ever used alone, but in connection with "sumar."

10. "sain" signifies *to amalgamate, to melt;* also *to be cautious;* in the latter sense it is used here, meaning, *you who are cautious.*

11. "tia," a corrupt form of "teh," *to bind, to enforce, or make binding.*

12. "tung," *to plant, to fix, to appoint;* sense, *you who from the beginning have appointed me your king.*

13. "sharai uba rai," *to watch, to protect:* "rai," a repetition of sounds.

14. "u ryngkew u ba sa." This "ryngkew" is a large stone, fixed upon as a protecting deity for a village. This stone is called 'u maw ryngkew,' and the act of fixing upon it by the villagers, 'thaw maw ryngkew.' The Khasis are much afraid of these stones, and suppose that if any try to injure those protected by them, the stones will 'sa' or 'pynpang,' that is, *afflict* or *punish* them.

15. "ia ka san wei doh," *the five* (rupees) *and a pig.* The conjunction 'bad' *and*, is suppressed here. This and the following sentences specify the different amounts of penalties for different crimes. The amounts specified here are, 5 Rs. and a pig for a minor crime; then in the following gradations, Rs. 15 and a pig; Rs. 53 and a pig; Rs. 106 and a pig; Rs. 550 and Rs. 1150, and a pig with each.

16. "u kun shityllup," a noun of multitude, signifying *all who had come together into Durbar, or are otherwise the subjects of the king.*

17. "khér" means *a fence, a protection;* "u kún u khér," are the subjects who are the protection or fence of their king.

18. "duar ka lynti," *the king's public market*, to which strangers come to buy and sell. "Ka lynti," lit. *road;* here used in the sense of 'ka rukom,' *custom.*

19. "kitni," same as 'kitnong,' *bearers.*

20. "khaii ka pateng." Khaii, commodities for merchandise; pateng, lit. *generation, layer;* here used in reference to the different hands through which commodities have to pass, one buying from another, &c.

21. "yn nai—tang lang," sense, *leave off that which is* (the portion) *of mad and foolish people, of those who are drunken and riotous.*

22. "niew," same as konguh or ngeit; *obey* or *believe.*

23. "u'n sa—mo kynraw," sense, *shall he give thus, ye counsellors?* "u" here refers to the criminal, "mo" a particle of enquiry or address; sense, 'ne ém,' *or not, is it not so,* &c.? "kynraw" here refers to all those sitting in Durbar.

24. "bylla kas ngi," *day labourers.*

25. "rai not," same as 'rai tong,' *poor, helpless.*

26. "lei lei," *any how; as one may please.*

27. "kyrji," same as 'kyrkun,' a repetition; *an elder, an aged person.*

Notes on the Reconciliation of a Quarrel.
(Ka Jing sait Tyma.)

a. "Jing sait" literally means *a washing, a cleansing;* hence to clear from feuds or contentions: iasait, *to reason, to argue or pacify.*

b. "Tyma" *a war, a quarrel, a feud.*

c. "Tadda" = mynba, *when* or *if.*

d. "iakajia," (Pers. قضيه qazia,) a subst. converted into a verb here, with "ia," to signify that the quarrel was mutual.

e. "ba'n pyndep," pres. inf. *to make up.* "Shu" here is an adverb, meaning *only*, without carrying the trial any farther. This adverb 'shu' should be carefully distinguished from the negative 'shuh:' This strong negative is generally, if not always, used with 'num' or ''m,' sometimes before it, and sometimes after it. The force of the double negative is similar to that of *ου μη* or *μη ου*, in Greek, and would be expressed in English by *not at all, by no means*, or some such phrase.

f. "ba kin num—iamai." Sense: *that they should not quarrel and make a noise.*

g. "la wai me—rangbah," wai, *to cease, to finish, remove;* here used in a present passive sense, *is ceased*, or *be it finished;* "u shnong" *the citizens;* all the inhabitants of a village are frequently personified in the masc. sing. 'u shnong.' So also the two parties in the quarrel are personified, and called 'u arliang,' literally, *the two party.*

h. "to da ong—ia ksan," sense, *say plainly, do you condemn or acquit.*

i. "phin nai—majia:" "nai," a negative here, from the Bengali নাই: sense, *you should not quarrel;* "majia" has no meaning of its own; it is one of a vast number of instances which are found in the language, of a repetition of a similar sound, in which practice the Khasis indulge themselves to an almost incredible extent. This practice is not strange to other Asiatic nations. For example, in Bengali, জল টল, water; মেজ টেজ, a table; কাপড় টাপড়, clothes; বাতাস টাতাস, wind, &c. So also in Asamese, ভাত চাত, rice; কিতাব চিতাব, books; গচ গচনি, wood; শাক চাক, vegetables; মাচ কাচ, fishes; কল চল, plantains, &c.

j. "hala iing hala sem;" sense, *who are neighbours*; "ka sem" originally perhaps signified out-houses; but is frequently used in the same sense as 'ka iing,' *a house.*

k. "shi kha shi man," lit. *one birth, and one increase* or *prosperity;* sense, *who are one blood, and of common interest.*

l. "shong ryngkat sah ryngkat," *who reside and live together.* The verb "shong," *to reside, to live,* and "sah" *to be fixed, to remain,* here should be considered either to be a repetition of the same idea, or to be coupled by 'bad' *and* understood. This idiom occurs very frequently in the language.

m. "ha ka muluk ka jaka;" "muluk," from the Persian ملک *a country;* and "jaka," from the Hindustani jagah (جگہ), *a place.* Here they are a mere repetition of the same idea, viz. that of a district or country.

n. "u arliang," from 'ar' *two;* 'liang' *a party, a division, a part.* Here it means the two parties in the quarrel, personified in the nom. masc. sing., as observed above.

o. "ah tymen san," the aged and experienced.

p. "u ba rí:" rí, to watch the welfare of, to care for the interests of; rí signifies the same as dúb, the last being a provincialism of Shella and other western villages. In like manner domestic animals are called 'jingrí jingdúb.'

q. "wanwir wantam," same signification; or, if there be any difference, the former signifies an *emigrant-resident,* and the latter *a stranger.* Sometimes the epithet is applied to a fugitive or a madman.

r. "kúp shiliang—sem shiliang," different kinds of wearing-apparel: sense, *for the clothing of the ill-clad and the widows.*

s. "wei ymdon—shon eh:" "wei" an exclamation of wonder, satisfaction, or displeasure, of frequent occurrence; here used as a verb, *stop, desist:* sense, *desist, there is no reason that in chastising you should press very hard.*

t. "me'n nai—ka ksan." For the meaning of "nai," see before under i. Sense, *thou shouldst not* (fix) *on one side only the punishment of a great fault; thou shouldst only decide who is right and who is wrong.*

u. "mamla," Pers. ملامہ, *a negotiation, business;* here, *quarrel;* or an adj. *quarrelling* or *contending.*

v. "sngow—shisha," 'ba ioh,' that (you may not) have, is here used in the sense of *lest, in order that:* 'me,' 2d pers. pron. masc. sing., here put for the

plural pronoun 'phi.' This remark, regarding the tendency to personify all parties and objects in the singular, should be continually borne in mind. Sense of the sentence; *lest you meet a certain destruction.*

w. "ba ioh—um pung." For the force of 'ba ioh,' see last note, v.: sense, *lest you be accursed in the drink-offerings, and in the feast; lest you look crosswise and suspicious* (at one another); *lest you be separated in life and in death, in sickness and in trouble; lest you be separated at the dance and the banner, at the phúr and the burning, at the weeping and the lamentations.*

x. "ka diin ka shiwa," *the precedents and consequents.* "Ka diin," things or events following; "ka shiwa," those preceding.

y. "me'n—hok." Here the 'u a rliang,' addresses the court: sense, *you should consider what is just and true;* 'hok' and 'sot,' the first a Persian and the second a Sanscrit word, the original meanings of which are retained in the Khasia, হক *just*, সৎ *true.*

z. "wat—lang, u ba bun, u ba lang:" a personification of those sitting in Durbar. Sense, *do not by any means accuse us of a fault, who have numerously assembled.*

aa. "ha ba," here used in the sense of *until* or *whether; whether in death or in life.*

bb. "jar u ba kylla," *whoever changes.*

cc. "shitom shijot," a repetition; *destructive punishment, utter ruin.*

dd. "bat," *to hold, to treasure up, to hoard.*

ee. "ynda ban—kynjat." Sense; *hence laying aside* (the concerns) *of heaven and earth, that thou mayst destroy him root and branch;* 'ban,' *to press, to push.*

Notes concerning the Creation of Man.

a. "u la lah thaw," pluperf. *he had created*, or *he completed creating:* this is not a form of frequent occurrence.

b. "u la wan pra noh," the demon had come to cut off or destroy the man.

c. "shiwat"=shisin, *once.*

d. "U Blei—patiaw." Sense; *God again created man twice or thrice, but the demon continually came and destroyed him.*

e. "um shlan pra shuh." Sense; *he* (the demon) *dared not destroy the man.*

f. "Tadynda—hath." Sense; *after that all the animals conferred together to establish a market;* "laipew," lit. *thirty;* here, all or an indefinitely great number; "hath," Bengali হাট, *a market.*

g. "ka ktung," a kind of small grain, similar to kalái (কলাই.)

h. "da pha," pron. 2d pers. fem. sing.; "da" a prefix of contempt, used by the animals towards the dog. Sense; *thou insignificant dog.*

i. "iuh bein," *trample upon, treat with contempt.*

j. "khi leit—mrad baroh." Sense; *Go and make a bow and arrow, a sword, and shield, and arms, that you may fight all the animals.*

k. "pha ka ba—dín," *thou who art able to follow the track.*

l. "áp kytem," *watch the jungle-path.*

m. "ka pet—thap u briw," it runs to the place where the man lies concealed.

n. "ka pawar padoin" *a comparison, a simile.* This comparison consists of a series of names or qualities regarding the method of hunting; the dogs, the jungle, the external or internal parts of the wild beasts, &c. which compose the Khasi's song of the chase.

o. "ka risa ka kynhui," *the cry of triumph;* the former is a kind of shrill scream; and the latter, a loud whining cry, similar to that of a huntsman on his dogs.

SELECTIONS FROM TRANSLATIONS.

The following is the Rev. Thomas Jones's translation of Christ's sermon on the mount, extracted from his translation of the Gospel of Matthew, published in 1846.

Haba u ioh íh ia ki paitbah, u la kíu sha u lúm ; haba u la shong ruh, ki la wan ha u ki synrán jong u : u la ang ruh ia la ka shintur, u la híkai ruh ia ki, u da ong,

Suk ki ba duk ha ka mynsiim ; na ba jong ki long ka híma ka byneng. Suk ki ba sngousi ; na ba yn pyntyngen ia ki. Suk ki ba jemnút ; na ba kin ioh ia ka kyndeu. Suk ki ba tyngan bad ba sliang ia ka hok ; na ba yn pyndap ia ki. Suk ki ba isnei ; na ba yn isnei ia ki. Suk ki bakúid ha ca donút ; na ba kin ioh íh ia U Blei. Suk ki ba pyniasuk ; na ba yn khot ia ki, ki kún U Blei. Suk ki ba ioh pynshitom na ka bynta ka hok ; na ba jong ki long ka híma ka byneng. Suk maphi, ha ba ki leh bein ía phi, ki pynshitom ruh, ki ong ki ktín bymman baroh ruh ia phi na ka bynta jong nga, ha ba ki shu lamlhér : Phin kymen, phin sngoubha eh ruh ; na ba kumta ki la pynshitom ia ki Prophet ki ba la mynshiwa jong phi.

Phi ki ba long ka mluh ka kyndeu : la da ka mluh ka kylla blád te, da ei yn pynbha pat ia ka ? Na duh kata ym don kam shu ia ka, lymda bred noh shabár, ban iuh ia ka ruh hapoh ki kyjat ki briu. Phi ki ba long ka jingshai ka pyrtei. Ym la buhríh ia ka shnong ka ba la buh halor u lúm. Ym don ki ba thang ia ka sharak te ban buh ia ka hapoh ka shang, hinrei ha ka diing-pynieng sharak ; ka shai ruh ia ki ba ha iing baroh. Kumta ruh phin pynshai ia ka jing shai jong phi, ba kin iaroh ruh ia u kypa jong phi u ba ha byneng.

Wat mút ba nga la wan ban pynkhein ia ka húkum, lane ia ki Prophet: ngam la wan ban pynkhein, hinrei ban pyndep. Naba shisha nga ong ia phi, ha bynda leit noh ka byneng bad ka kyndeu kat i wei i dak rit lane ka ba kún kyndiat eh na ka húkum kam leit noh tadynda yn pyndep baroh. Namar ka ta u noh u noh ruh u ba yn khein ia i wei i ba kham rit na ki ta ki húkum, bad ba yn híkai kumjuh ia ki briu, yn khot u ba kham rit ia u ha ka híma ka byneng: hinrei u noh u noh u ba leh bad ba híkai kumta, ia u te yn khot u bakrau ha ka híma ka byneng. Naba nga ong ia phi, ba lada ka hok jong phi kam da long ka ba khám tam ia ka jong ki Nongtoh bad ki Parisi, phin num leit shu ha ka híma ka byneng.

Phi la ioh sngou ba ki ba mynba rim ki la ong, men num pyniáp; u noh u noh ruh u ba pyniáp té kan dei ia u ban háp ha ka jing bishár: hinrei nga ong ia phi, ba u noh u noh ruh ba sngou bittar ia u paralok jong u klem nía, kan dei ia u ban háp ha ka jingbishár: u noh u noh ruh de u ba yn ong ia u paralok jong u, U Raka, kan dei ia u ban háp ha ka jingbishár bah: u noh u noh ruh de u ba yn ong u ba bíeit, kan dei ia u ban háp ha ka dujok ding. Namar kata la me wallam ka jing ai nguh jong me sha ka duwan, hangta ruh mé da kynmau ba u paralok jong mé u don ei ei ruh ban múdui ia mé: ienoh hangta ia ka jingai jong mé, hajan ka duwan, leit wan noh ba mén iasuk shiwa bad u paralok jong mé, ynda kumta me sa wan ai nguh ia ka jingai jong mé. Iasuk kloi kloi bad u ba ialeh bad mé, haba mé dang sah ha ka lynti bad u; ba ioh shisín u ba ialeh un da ai noh ia mé ha u nongbishár, ba u nong bishár ruh un da ai noh ia mé ha u shakri, ba un da bred ia mé ha ka byndi ruh. Shisha nga ong ia mé, ba mén num lait shu nangta, tadynda mén ai siu lut baroh.

Phi la ioh sngou ba ki ba myn barim ki la ong, mén num klim; Hinrei nga ong ia phi, ba u noh u noh ruh u ba kymih ha ka kyntei ban kwah ia ka, u la lah klim ia ka kumta ha la ka donút. Lada ka kymat jong mé ruh ka ba sha ka mon ka pyntut ia mé, klau noh ia ka, bred noh na mé ruh: naba ka ba myntoi ia mé ba kan duh ka wei na ki dykot jong mé, ban num bred ruh ia ka met jong mé shitylli ha dujok. Lada ka kti ka

mon jong mé ka pyntut ia mé, ot noh ia ka, bred noh na mé ruh: naba ka ba kham myntoi ia mé, ba kan duh ka wei na ki dykot jong mé, ban num bred ruh ia ka met jong mé shitylli ha dujok. Ki la ong ruh ba u noh u noh ruh u ba yn sa pyllait noh ka tyngá jong u, un ai ia ka, ka kot ienoh: hinrei nga ong ia phi; ba u noh u noh ruh u ba pyllait noh ka tynga jong u, tdang na ka bynta ka ba klim, u pynklim ia ka; u noh u noh ruh u ba yn shong kurim bad ka ba la ienoh, u ruh u klim.

Phi la ioh sngou pat ba ki ba myn barim ki la ong, mén num smai lamlhér, hinrei mén ai ia U Trai ki jing smai jong mé. Hinrei nga ong ia phi, mén num smai shu; lymne ha ka byneng; naba ka long ka khet U Blei. Lymne ha ka kyndeu; na ba ka long ka jingiuh kyjat jong u: lymne ha ka Jerusalem; na ba ka long ka shnong u siim bakrau. Men num smai ha ka klí jong mé na ba mem lah pynlih lymne pyniong ia u wei u shnuh. Hinrei ka ktín jong phi kan long ka ba hahoi, hahoi, ém, ém; na ba ka ba tam ia ka ta ka long na ka basniu.

Phi la ioh sngou ba ki la ong, ka kymat namar ka kymat, ka byniat ruh namar ka byniat; hinrei nga ong ia phi, wat leh markylliang ia u basniu; hinrei manoh manoh ruh u ba táp ia ka ngáp ka mon jong mé, pai sha u ka wei pat ruh. Lada u briu ruh u imon ban tian bishar ia mé, ban shim noh ka sopti jong mé, shah ba un shim noh ia ka jainkúp jong mé ruh. Manoh manoh ruh u ba pyniáid shi lynter, leit lem bad u sa ar lynter, Ai ia u ba pán na mé, na u ba mon ban pán kylliang na mé ruh, wat pai noh.

Phi la ioh sngou ba ki la ong, mén íeit ia la ki kur, ísi ia u ba shún ia mé. Hinrei nga ong ia phi, íeit ia ki ba shún ia phi, kyrkhhú iá ki ba tim ia phi, leh bha ia ki ba ísi ia phi, kyrpád ruh namar jong ki ba leh-sniu ia phi, bad ba pynshitom ruh ia phi; ba phin long ki kún u kypá jong phi u ba ha byneng; naba u pynmih ka sngi ia u basniu bad ia u babha, u phá ruh ia u slap ia u ba hok bad ia u bymhok. Naba lada phi shu íeit ia ki ba íeit ia phi, phi don nong aiuh? Ki nongkrong kim leh kumjuh? Lada phi nguh ruh tdang ia ki kur jong phi, phi leh ka ba kor

aiuh? Ki nong krong kim leh kumjuh? Namar kata phin long janai kum ba u kypá jong phi u ba ha byneng u long janai.

Súmar ban num leh ia ka babha jong phi ha kymat ki briu knang ba kin kymih ia phi: lymda kumta phim don nong ha u kypá jong phi u ba ha byneng. Namar kata lada mé leh ka ba isnei, wat put ka ronsing ha shiwa jong mé, kum ba leh ki nongarsap ha ki synagog, ha ki lynti shnong ruh ba kin ioh búrom na ki briu. Shisha nga ong ia phi, ki ioh la ka nong. Hinrei ha ba mé leh ka ba isnei, wat ai ha ia ktí ka diang jong mé, ban tip aiuh ba leh ka kti ka mon jong mé; ba ka baisnei jong mé kan long ha ka barih; ba u kypá jong mé u ba ioh íh ha ka barih, un ai nong hih ia mé ha ka bapáu.

Haba mé kyrpád ruh wat long kum ki nongarsap; na ba ki íeit ban ieng kyrpád ha ki synagog, ha ki lád ruh, ba kin ioh ih ki briu ia ki. Shisha nga ong ia phi, ki ioh la ka nong. Hinrei haba mé kyrpád leit sha la ka púlit, haba me la khang ruh ia la ka jing khang, kyrpád ia u kypá jong mé u ba ha ka barih; u kypá jong mé ruh, u ba ioh íh ha ka barih, un ainong ia mé ha ka bapáu.

Hinrei ha ba phi kyrpád wat bún ktin bíeit kum ki jentil; na ba ki mút ba yn sngou ia ki, namar ka ba bún ktín jong ki. Namar ka ta wat long kum ki ta; naba u kypá jong phi u tip ia ka ei ka ei ba phi kwah, ha shiwa ba phi la pán na u. Namar kata phin kyrpád kumneh: Ko kypá jong ngi u ba ha byneng; long bakúid ka kyrteng jong mé. Wan ka híma jong me; long ka mon jong mé ha ka kyndeu, kum ba ha byneng; ai ia ngi mynta ka jing bám jong ngi ka ba biang. Map ruh ia ngi ka ryngkang jong ngi kum ba ngi máp ia ki ba leh sniu ia ngi. Wat ialam ruh ia ngi sha ka ba pynshoi, hinrei súmar ia ngi na ka basniu. Naba ka híma, ka bor ruh, ka búrom ruh ci jong mé, hala carta. Amen. Naba lada phi máp ia ki briu ka ryngkang jong ki, u kypá jong phi u ba ha byneng un máp ruh ia phi; lada phim máp ruh ia ki briu ka ryngkang jong ki, u kypá jong phi ruh um máp ia ka ryng kang jong phi.

Haba phi shah jingit ruh, wat long matsngousi kum ki nongarsap; naba

ki pynkynriang ia ki kymat jong ki, ba kin pynpáu ia ki briu ba ki shah jingit. Shisha nga ong ia phi ki ioh la ka nong. Hinrei haba phi shah jingit sléh ia la ka klí, bytta ruh ia la ka kymat; kumta ba men num pynpáu ia ki briu ba mé shah jingit, hinrei ia u kypá jong mé, u ba ha ka barih; u kypá jong mé ruh u ba ioh íh ha ka barih un ai nong ia mé ha ka bapáu.

Wat kynsheu ka spah ia lade ha ka kyndeu, sha ka ba bám ka kniang bad ka sarang, sha ka ba ki nong tuh ki pynpei ruh ki tuh ruh; hinrei phin kynsheu ka spah ia lada ha byneng, sha ka ba kam bám lymne ka kniang lymne ka sarang, sha ka ba ki nong tuh kim pynpei ruh kim tuh ruh; naba sha ka ba long ka spah jong phi, hangta ruh kan long ka donút jong phi. Ka kymat ka long ka sharak ka met; namar ka ta lada ka kymat jong mé ka long sngúr, ka met jong mé baroh kan shai bha. Hinrei lada ka kymat jong mé ka long jingut, ka met jong mé baroh kan long dum. Namar kata lada ka jingshai ka ba ha mé ka long dum, ka ta ka ba dum ka ba katnoh?

Ym don, u ba la shakri ia arngút ki kynrád; naba lane un ísi ia u wei, lane un íeit ia u wei; lane un bat ia u wei, lane un lyndet ia u wei. Phim lah shakri ia U Blei bad ia ka spah. Namar ka ta nga ong ia phi, wat kuslai ia la ka jingim, da ei ba phim bám, da ei ba phin dih ruh; lane ia ka met jong phi da ei ba phin kúp. Ka jingim jong phi kam long tam ia ka jing bám, ka met ruh ia ka jain? Kymih ia ki ba kynja sim byneng; naba lymne kim bet, lymne kim ot, lymne kim ialum ha ki tiarr; hinrei u kypá jong phi u ba ha byneng u bysah ia ki. Phim long ki ba tam shibún ia ki? U noh na phi te ha ba u kuslai ba lah pyntam shipruh ia la ka rynieng? Balei ba phi kuslai shaphang ka ba kúp ruh? Mút ia ka sintiu ka ryngkeu, kumnoh ba ka man; kam trei, lymne kam tirr; hinrei nga ong ia phi ba U Solomon ha ka búrom jong u baroh um la kúp kum ka wei na ki ta. Lada U Blei ruh u pynkúp kumta ia u hurryngkeu, u ba mynta u long, lashai, ba bred ha ka ding, ka ba katnoh tam ba un pynkúp ia phi, ah phi ki barit ka jing ngeit? Namar ka ta wat

kuslai, da ka ba ong, da ei ba ngin bám? Lane da ei ba ngin dih? Lane da ei ba ngin kúp? Naba ia ki ta ki ei ki ei ki jentil ki wád: naba u kypá jong phi u ba ha byneng u tip ba phi don kam ia ki ta ki ei ki ei. Hinrei phin wád shiwa ia ka himá U Blei, bad ia ka hok jong u ruh; ki ta ki ei ki ei te un sa ai lem ia phi. Namar ka ta wat kuslai ia ka ban lashai; naba ka ba lashai kan kuslai ia ki ei ki ei la ka jong. Ia ka sngi ka biang la ka jong ka basniu.

Wat bishár ba yn num bishár ia phi. Naba da ka jing bishár ba phi bishár, ba yn bishár pat ia phi; da ka jing teu ruh ba phi teu, ba yn teu pat ia phi. Balei ba mé kymih ia u tyngiat u ba ha ka kymat u paralok jong mé, hinrei mem sngou ia ka kung ka ba ha ka kymat jong mé? Lane kumnoh ba mé ong ia u paralok jong me, shah, ba ngan klau noh ia u tyngiat na ka kymat jong mé; ha kymih ruh ka kung ka sah ha ka kymat jong mé? Mé u ba arsap, klau noh shiwa ia ka kung na ka kymat jong mé; hynda kumta ruh men ioh íh bha ban klau noh ia u tyngiat na ka kymat u paralok jong mé.

Wat ai ka ba kúid ia ki kseu lymne wat bred ia ki paila ha kymat ki sniang; ba ioh ki iuh ia ki hapoh ki kyjat jong ki; ba ki pai pat, ba ki kád ruh ia phi.

Pán te yn sa ai ia phi; wád, te phin sa shem; tiit, te yn sa plie ia phi. Naba baroh u ba pan, u pyddiang; u ba wád ruh u shem; ia u ba tiit ruh yn plie. Naba u wei u briu u ba ha phi, ba lada u kún jong u, u pán ia u kypú, un ai da u mau ia u? Lada u pán dokhá ruh, ba un ai da u bysein ia u? Namar ka ta lada phi ki ba bymman, phi tip ban ai jing ai babha ia ki kún jong phi, ka ba katnoh tam ba u kypa jong phi, u ba ha byneng, un ai ka babha ia ki ba pan na u? Namar ka ta ki ei ki ei baroh ki ba phi mon ba ki briu kin leh ia phi, kum ki ta ruh phin leh ia ki. Naba ka ta ka ba ka hukum bad ki Prophet.

Bysut sha ka jing khang ba khim; na ba ka kylluid ka jing khang, ka ba jilán ruh ka lynti ka ba lam sha ka ban jot, bún ruh ki ba iáid sha ka ta: hinrei ka ba khim ka jing khang, ka ba wit ruh ka lynti ba lam sha ka

ban im, kyndiat ruh ki ba shem ia ka ta. Súmar ia ki prophet lamlhér, ki ba wan ha phi da ka jain langbrot, hinrei hapoh ki long ki swú ba pynjot. Na ki soh jong ki phin ithu ia ki, ki briu ki jiu kheit ki soh gráp na ki diing shiah, lane ki soh-phig na ki niut shiah? Kumta ki diing babha baroh ki sei soh babha; U diing bymman ruh u sei soh bymman. U diing babha um lah sei soh bymman, lymne u diing bymman um lah sei soh babha. (Ia u diing baroh bym sei soh babha yn khet noh, yn bred ruh ia ka ha ka ding). Naba kumta na ka soh jong ki phin ithu ia ki.

U briu baroh u ba ong ia nga, ah Trai, ah Trai, un num leit hapoh ka híma ka byneng; hinrei u ba kam ia ka mon u kypá jong nga u ba ha byneng. Shibún kin ong ia nga ha kata ka sngi, ah Trai, ah Trai, ngi ngim la ialap ha ka kyrteng jong mé? ngi ngim la beh noh ia ki mynsiim bymman ruh ha ka kyrteng jong mé? ngi ngim la kam shibún ka kam bah ruh ha ka kyrteng jong mé? Hynda kumta te nga ruh ngan ong ia ki, ba ngam jiu la ithu ia phi; khí leit noh na nga phi ki ba kam bymman.

Manoh manoh baroh u ba sngou ia ki ta ki ktín jong nga, u ba kam ruh ia ki, ngan tarai ia u kum u briu bastád, u ba la tau ka iing jong u halor u mau; u slap ruh u la háp, ki wah ruh ki la kih, ki lhér ruh ki la beh, ki la shoh ruh ia ka ta ka iing; ruh kam la kyllon shu. Hinrei manoh manoh baroh u ba sngou ia ki ta ki ktín jong nga, u bym kam ruh ia ki, un long kum u briu babíeit, u ba la tau ka iing jong u halor u shiap; u slap ruh u la hap, ki wah ruh ki la kih, ki lhér ruh ki la beh, ki la shoh ruh ia ka ta ka iing, ruh ka la kyllon: ka ba kyllon jong kata ka ba krau ruh. Ka la jia ruh haba U Jesu u la wai noh ia ki ta ki ktín ba ki paitbah ki la sngou kyndit na ka jing híkai jong u; na ba u la híkai ia ki kum u ba don bor, bym kum ki nongtoh.

The following is an extract from the Serampore translation of the New Testament, taken from the Epistle of James, chap. iii. 12—27.

ঊএই ঊবালাপর্স্যাং ঊলং মাঙা নাঊব্লেই ঊবালাপর্স্যাং ঙালালং ইয়কানে কাক্তিন ঊম্নুংঅং নাবালেই ঊব্লেই তাকাবাম্মন ঊবা লাপর্স্যাঃ এম পাতেং ঊতা ইয়ানক্ব ঊম্পর্স্যাং। কিন্তু হালা২ ঊব্রিউ ডালা কাবাফান ঊবাপন্কুয়া পাতেং ঊবাক্লেৎ লং ঊবালাপর্ষ্যাং ঊলং। হাডিন কাবাফান কা পুন্খুন ইয়া ক্কা পাপ কাখা পাতেং কা পাপ কাডাপ কাখা ইয়কাবায়াপ। হ কিজুংঙা কিবাইর্জৎ কিপারা অলিব্লেং। হালা২ কাবালা ঊ কাবাডাপ কাডান নালর কাঊআন পাতেং কাটকাজুং কুম্পালাৎ লং পাতেং কাজুংকুম্পালাৎ বান্ং কাসঙিঊক্বকামডন কুমুনে ঊবাফর্নায় ঊকপা নাজান জুংঊতা হিয়র। ঈ কাজুং ঊতা কাবাথাও ঊবেই মিন্নুংকং ঊস নাপুন বাল্লং ঊতা ডালা কাবাকুয়া ডাকাবাচিসা কাক্তিন ইয়ঈ ঊলালা পন্লং। নাকানে কিজুংঙা কিবাইমৎ কিপারা হালা কানেৎ বানৃসিঙৌ ঊবাক্লয় বান্অং ঊবাসেম ঊবান্স্রা ঊবাস্রেম ঊন্লং। নাবালেই কাজুং ঊব্রিউ কাবাশ্লা কাজুং ঊব্লেই কাব্যহক কাম্পন্লং। নাকানে বভ্র কিবাতিঙিৎ ঊকাজুং ইয়াকাবাবুন কাবাম্মন সিঙ্গাং তপন্নায় পাতেং লং ঊবাজেম কাট্ কাবাসঙ্গপ কক্তিন ইয়কামেঞ্চিম যুংকিবঙ্গ কালাপস্ত্রানইয়কাতা কাক্তিন তরি। কিন্তু কিবালে কাক্তিন তলং পাতেং য়ালাডে ছালায় তাং কিবাসিঙৌ অলিলং। নাবালেই লাডা ঊএই ঊবাসেডৌ কাক্তিন ঊলং পাতেং ঊমলে ইয়কাতাত হাকায়াইনা ইয়কাবাকামেৎ কাসুত্তুর ঊবাখ্মি কুম ঊএই ঊতা ঊলং। নাবালেই ঊতায়ালাডে ঊখ্মি ঊলেই পাতেং, য়ালাডে কুমুএই ঊব্রিউ হয়কানে মিন্কাত্তাচেন ঊক্লেৎ। কিন্তু কাট্উ হাকাব্যবস্থা কাবাডাপ কাবান্নয় ঊখ্মিউ হাকাতা হালা কাশ্ঙি ঊডালেং ঊতা ঊবাক্লেৎ ঊবাস্ঙৌ ঊমলং কিন্তু ঊনুংলে কাম ঊলং হালাকাকাম ঊবাভা ঊলং পাং। হাপ্ডেং জুংফিবঙ্গ লাডা ওএই কম ঊবাধর্ম্ম বাখ্মি পাতেং ইয়ালা ঊথিল্লিৎ ঊমলে নিয়ম কিন্তু ইয়ালা কাডনুং ঊচ্ছালায় কাজুংঊতা কাধর্ম্ম বিজায়। হাক্প জুংঊব্লেই ঊক্পা কাট্ কাধর্ম্ম বাখুইৎ ঊ কাবাম্লেম্তি ঙিৎ কাতা কাধর্ম্ম ইয়খ্লেমঊক্পা ঊইয়কিরি ঊকন্নেই হাকাডুক কা আয়ম জুংকিতা বান্খ্মি বাল্লেই পাতেং নাকাপরর্থেই য়ালাডে খ্লেম্ বাম্নিউ কাচিন কারক্ষা।

Specimen of a small Catechism translated by Mr. Jones. (chapter 2d.)

Concerning the Creation.

(Shapang ca bala long.)

Cylli. U Blei U bacraw U ba la taw ia phi, U la taw ciei ciei baroh ruh?

Iathu. Hahoi; U la pyn long baroh cat ba don ha pyrtei bad ha byneng: "Ngi ia-lap ia phi ba phin cylla noh na ci neh ci ba tala ha U Blei U baim, U ba la taw ia ca byneng bad ca cyndew, bad ca duriaw, bad ciei ciei baroh ba don ha ci." Act xiv. 15.

"Nga U Trai U ba taw baroh; U ba cí ar hih ia ca byneng; U ba síang weibriw ia ca cyndew." Esa. xliv. 24.

C. Da ei U Blei U la taw baroh cat ba don?

I. Da ei da ei ruh em; "Na ca jing ngeit ngi tip ba la táw ia ca pyrtei da ca ctín U Blei, ba ciei ciei ba ioh ih cim la long na ci ba paw." Heb. xi. 3.

C. Ia ca balei ba U Blei U la taw ciei ciei baroh?

I. Ban pynpáw la ca boorom: "U Trai U la taw ciei ciei baroh ia lade." Prob. xvi. 4.

"Ia baroh cat ba don la taw da U, ia U ruh." Col. i. 16.

C. U Blei U la taw ciei ciei baroh cum-noh?

I. U shu la ong, long, ci la long ruh: "Na ba U la ong, ba la long ruh, U la hoocum, ba la néh ruh." Psalm xxxiii. 9.

C. U Blei U shán bad soomar ia ciei ciei baroh ba U la pyn-long?

I. Hahoi; "U Trai U la buh ca chet jong U sha byneng: ca híma jong U ruh ca synshár halor baroh." Psalm ciii. 19.

"U ba ha shiwa ciei ciei baroh, ha U ci néh lang baroh." Col. i. 17.

C. Da catnoh sngi ba U Trai U la taw baroh cat ba don?

I. Hinriw sngi: "Naba U Trai U la taw hinriw sngi ia ca byneng bad ca pyrtei bad ca duriaw, bad baroh cat ba don ha ci." Exod. xx. 11.

C. Ha ca ba hiniaw sngi U la leh aiuh?

I. U la buh cyrphang ia lade bad U la shong sngi ruh: "Ha ca ba-

híniaw sngi U Blei U la wai ia la ca cam ba U la taw ; U la shong sngi ruh ha ca ba hiniaw sngi na ca cam jong U baroh ba U la taw. U Blei U la cyrchhoo ia ca ba hiniaw sngi, bad U la buh cyrphang ruh : Naba ha ca ta ca sngi U la shong sngi na ca cam jong U baroh ba U Blei U la pynlong, U la taw." Gen. ii. 2, 3.

C. Bit ba ngin leh ca juh?

I. Hahoi ; Naba don ca roocom bad ca hoocum U Blei : " Cynmaw ia ca sngi sabbath ban soomar cyrphang. Hinriw sngi mén trei, mén leh ca cam jong mé baroh : hinrei ca ba hiniaw sngi ca ba ca sabbath U Blei U ba U Trai jong mé : mén num leh ca ei ca ei ruh ca cam, mame, lymne u coon jong mé, lymne ca coon jong mé, lymne u mráw lymne ca mráw jong mé, lymne ci jingrí jong mé, lymne u nong-wei u ba shong hapoh ca pallor jong mé." Exod. xx. 8, 9, 10.

C. U ei u briw ba myn-nyng-cong?

I. U Adam : " U Adam u briw ba myn-nyngcong." 2 Cor. xv. 45.

C. Ca ei ca briw ba myn-nyng cong?

I. Ca Im : " U Adam u la chot cyrteng la ca tynga ca Im ; naba ca ba ca cymí ci ba im baroh." Gen. iii. 20.

C. Catnoh bynta ha u briw?

I. Ar bynta : Ca mynsiim bad ca met : " Hynda cumta ca dewmet can leit pat sha ca cyndew cum ba ca la long, ca mynsiim ruh can leit pat sha U Blei U ba la ai ia ca." Eccles. xii. 7.

C. Da ei U Blei U la taw ca met u briw?

I. Da ca cyndew : " U Blei U Trai U la taw ia U briw na ca dewmet ca cyndew." Gen. ii. 7.

C. Cumnoh U Blei U la taw ia ca mynsiim u briw?

I. " U Blei U Trai U la pyrsát ca mynsiim baim ha ci tlíw cymut jong u ; u briw ruh u la long ca mynsiim ca baim." Gen. ii. 7.

C. Na ca ei ba U Blei U la taw ia ca Im?

I. " Na ca shiing crung U Adam, ha ba u ioh tiah : " U Blei U Trai U la pynioh tiah lyngai ia U Adam, te u la ioh tiah ruh ; U la shim ca wei ca

shiing crung jong u, U la pyndap pat da ca doh ruh ; ia ca shiing crung ba U Blei U Trai U la shim na u briw U la pynlong ca briw, U la wallam ia ca ruh ha u briw." Gen. ii. 21, 22.

C. Hynda U Blei U la taw ia u briw U la buh hangnoh ?

I. Ha ca cypér ha Eden ; " U Blei U Trai U la shim ia u briw, U la buh ruh ia u ha ca cypér ha Eden, ban shná, ban soomar ruh ia ca."—" U Blei U la cyrchhoo ia ci, U Blei U la ong ia ci charoi, long boon, pynman ia ca pyrtei, jop ruh ia ca : ioh bor halor ci docha ca duriaw, halor ci ba cynja sim byneng ruh baroh, bad halor ca ei ca ei ruh ba im ba cih halor ca cyndew."—" U Blei U la ong, ha cymih nga la ai ia phi ciei ciei ci niwt ba soh, ci ba don ha ca cyndew baroh, bad ciei ciei ci diing ci ba don symbai diing ban soh ha ci, cin long jingbám ia phi." Gen. ii. 15. and i. 28, 29.

C. Ca cam U Blei baroh ci la long babha bad baihbha ?

I. Hahoi : " U Blei U la ioh ih ia ciei ciei baroh ba U la taw, hacymih, ci labha eh." Gen. i. 31.

Dr. Watts's First Catechism for Children, translated into Khasee for the use of the Churra Mission Schools, by the Rev. Mr. Lish of the Baptist Mission.

[This being the only production of Mr. Lish's pen in the Khasia language, it is here given at full length.]

Preface by Mr. Lish.

কানে কাকৎ ঙালাথ বান্ কিন্পুলে কিথাম্ বাঙ্র বাকিন্ সুঙো কাক্তিইন কাবানা কাকৎ উব্লেই।

ফি কিবা খাম্ খান্না কিবা উআন্ হিকাএ পুলেকৎ হাঙা ঙালা ইঈৎ এ ঈয়াফি ঙা কোআ এ বান্ পান্ভা ইয়াফি বাকুম্তা ঙা লাথ কানে বান্ ইয়া থু হাফি উব্লেই উএ উখুউন্ উব্লেই উএ কাপাপ্ আয়ু কাহক আয়ু বান্ লাইৎ নঃ নাকাপাপ্ কাতারু ঙি লাইৎ কুম্ নঃ হাত পুলে এ কানে হিঙা ফি লালা পুলে হি সালেই পুলেই হা কিক্মি কিক্পা হা কিবাডন্ হাঈৎ বাকিরু কিন্ ইয় সুঙো কাক্তিইন কাবান্ পান্ভা ইয়াকি।

ফি কিবা লা খাম্ সান্ পুলে কানে কাকৎ বা ফিন্ হিকাএ কাহুকুম্ উল্লেই উল্লেই উলাথাও ইয়াফি উলাং পান্ভা ইয়াফি হালাকাসিঙি হাত ফিভা ফিম্-কোআ টিপ কাহুকুম্ উল্লেই ফিম্ লেবেঞ ইয়াউল্লেই লাভা ভন্ কাবা ফিন্ সুঙৌ থু উআন্ হাঙা ঙা ঙান্ ইয়াথু হাফি পান্ হাউল্লেই বাউন হিকাএ ইয়াফি ঙারু ঙান্অং কুম্তা হাউল্লেই।

কিল্লি। ফি লা ইয়াথু হাঙা উএ বাথাও ইয়াফি খান্না।

উথি। উল্লেই উবাখ্রাও উবাথাও ইয়াকাবেনেং বাভ ইয়াকাপার্থেই।

কিল্লি। উল্লেই উলে আয়ু ইয়াফি।

উথি। উসুমার ইয়াঙা নাকাবাম্মান বাভ মিন্মি এং বাভমিন্সিঙি উলে ভা ইয়াঙা হালা কাসিঙি।

কিল্লি। হাত ফিন্লে আয়ু ইয়াউনে উল্লেই উবাখ্রাও উবা লেভা ইয়াফি।

উথি। ঙান হিকাএ চুয়া বান্ঈথু ইয়াউ হিঙা ছাভিইন্ ঙান্ লে কাট্বা ঙা লা বান্ পান্সুঙৌ ভা ইয়াউ।

কিল্লি। উহিকাএ কুম্নঃ ইয়াঙি উল্লেই বাঙিন্ ঈথু ইয়াউ বাঙিন্ পান সুঙৌ ভা ইয়াউ।

উথি। নাকাক্তিইন জংউ কাবাভা কাবাভন্ হা কাবাইবেল্।

কিল্লি। ফি লা হিকাএ বান্টিপ্ উল্লেই উএ।

উথি। উল্লেই উমান্সিইম্ ঙিম্ ভা ইয়াঈ ইয়াউ উশিউ ইয়ঈ উ টিপ্ কাআই ২ বাঙ্রু উলা বাঙ্রু।

কিল্লি। ফিন্লে কুম্নঃ বান্ পান্সুঙৌ ইয়াউল্লেই।

উথি। ঙান্ কাম্ কাবাভন্ কাকাম্ জংঙা বাভ হাউল্লেই বাভ হাকিব্রিউ।

কিল্লি। কাবাভন্ কাকাম্ জংফি হাউল্লেই কাতা কাআই।

উথি। কাবাভন্ কাকাম্ জংঙা হাউল্লেই কাতা কুম্নে বাঙান্ শাপ্তিইং ঙান্ পান্ভন্ বুরম ইয়াউ বা জান্ ইঈৎ ঙান্ মানে কাহুকুম জংউ বাঙান ঙু ইয়াউ বাঙান ক্রেন্ ভা ইয়াউ।

কিল্লি। কাবাভন্ কাকাম্ জংফি হাকিব্রিউ কাতা কাআই।

উথি। কাবাভন্ কাকাম জংঙা হাকিব্রিউ কাতা কুম্নে বাঙান্ সুঙৌ কাহুকুম কিক্মি কিক্পা জংঙা বাঙান্ক্রেন্ শিশা হালা কাসিঙি বাঙান্ লে হক্ বাঙান্ ঈস্নেই বাঙ্রু।

কিল্লি। ফি মুট ফিন্ ইয় আয়ু ফি ভা কোআ এবান্ পান্ সুঙৌ ভা ইয়াউল্লেই।

উথি। ঙান্‌লং উখুউন্ উ উব্লেই ঙান ভেইক্‌পা ইয়াউ উক্ব উন্ ভেই খুউন্ ইয়াঙা।

কিল্লি। লাভা ফিম্ শাপ্‌তিইং ইয়াউব্লেই ফিম্ ইঙ্গৎ ইয়াউ ফিম্‌কোআ পান্‌সুঙৌ ভা ইয়াউ হাত আয়ু।

উথি। ঙান্ লং উখান্না উবাম্মান্ উব্লেই উবাখ্রাও উন্‌বিতার এ ইয়াঙা।

কিল্লি। বালেই ফি শাপ্‌তিইং ইয়াকাবাশ্লা উব্লেই।

উথি। বাউ লা বাউন্ পান্‌ইয়াপ্ ইয়াকামেৎ জংঙা ইয়াকামান্‌সিইম্ রু উলা বাং উন্‌পান্‌সুঙৌ শিতম্ হিঙা কালায়াপ্ কামেৎ।

কিল্লি। হাত ফিম্ পাৎ জু লে কাএ ২ রু কাবান্ পান্ সুঙৌ বিতার উব্লেই ইয়াফি।

উথি। হরে ঙা শাপতিইং না কাবা ঙালা পাপ শিবুউন্ এ হাউব্লেই বাকম্‌তা উডা বিতার কাহক্।

কিল্লি। ইয়া কা বান্ পাপ্ হাউব্লেই কাতা আয়ু।

উথি। বান পাপ হাউব্লেই কাতা বান্ লে কাএ ২ বু কাবা উঅং উব্লেই ঈ বাড বানুম্ লে কাট বাউ হুকুম্ উব্লেই।

কিল্লি। হাত ফিন্ লে কুম্‌নঃ বাফিন্ লাইৎনঃ নাকাবাশ্লা উব্লেই।

উথি। ঙান সুঙৌ সি নাকাপাপ্ জংঙা ঙান্ মাফ নাউব্লেই বাউন্ মাফ ইয়াকাভা লালা বাঙান্ সা খাম্ মানে ভা।

কিল্লি। ফি মুট উব্লেই উন্‌মাফ ইয়াফি ফি ডাপান মাফ নাউ।

উথি। ঙা মুট উন্ মাফ ইয়াঙা নাকাবাইয়াপ উ য়িশু খ্রীষ্ট বাউ ঈম্মেই ইয়াঙি উব্লেই ঙাডা ঙাইৎ ইয়াকাতা।

কিল্লি। ফি টিপ উয়িশু খ্রীষ্ট উএ।

উথি। উখুউন্ উজং উব্লেই উবা হিয়ের নাশৎ বেনেং বান্‌পাল্লাইৎ ইয়াঙি নাকাপাপ্ জংঙি বাড নাকাবা শ্লাউব্লেই।

কিল্লি। উয়িশু খ্রীষ্ট উলালে আয়ু বান্‌পাল্লাইৎ ইয়াকিব্রিউ।

উথি। উলামানে হি কাহুকুম্ উব্লেই উসা হিকাএ ইয়াঙি বাঙি রু ঙিন মানে ইয়াকাতা।

কিল্লি। উলা শিয়া আয় উয়িশু খ্রীষ্ট বাউন পাল্লা ইং ইয়াকিব্রিউ।

উথি। উলা ইয়াপ্ হি নাকাজং কিবা পাপ্ কিবা পান্‌স্নিউ কাহুকুম উব্লেই।

কিল্লি। উয়িশু খ্রীষ্ট উহাংনঃ মিন্তা।

উথি। উলাঙ্গৈম্ পাৎ উলালেই শাবেনেং বান্সুমার কাজাগা বানআএ হাকিবা মানে ব্লেই কিবা ইঙ্গৈং ইয়াউখুউন জংউ উ য়িশু খ্রীষ্ট।

কিল্লি। ফি লা হি বাফিন্ ইঙ্গৈং বাফিন্ মানে ইয়া উব্লেই বাত ইয়াউয়িশু খ্রীষ্ট।

উথি। এম্ ডাম্ লা হি উব্লেই উনআএ বর না কা মান্সিইম জংউ ডাডা পান্ নাউ।

কিল্লি। উয়িশু খ্রীষ্ট উ উআন্ পাৎ লানঃ২।

উথি। উন্আন্ বান্খৎ ইয়াঙা বাত কাপার্থেই বাগ্র বাউন্ বিচার কাট্বা ঙি লাকাম্।

কিল্লি। বালেই উন্বিচার ইয়ঙি।

উথি। বা কি বা লং কি খূউন্ উব্লেই বাত কিব্রিউ বাম্মান কুম বা কি লাকাম কুম্কাতা কিন্ ইয়।

কিল্লি। লাডা কি উবাম্মান্ ফিন্লং কুম্নঃ।

উথি। ঙা ডাবাম্মান্ উব্লেই উন্ফা ইয়াঙা শ্য নরক্ শ্য বাডন্ কাডিং কাবাশ্য হালাকার্তা বা ঙান্শিয়ং বাত কিবা রুনার কিবাশিতম্।

কিল্লি। ফিন্লেই শ্যনঃ ফিডা লং উখূউন্ উব্লেই।

উথি। ঙাডা লং ঈখূউন্ উব্লেই ঙান্ ইয় লেই শ্য বেনেং বান্ শিয়ং বাত উব্লেই বাত উয়িশু খ্রীষ্ট হালাকার্তা।

The following is the Lord's Prayer, as translated by the Serampore Missionaries, taken from the Gospel of Matthew vi. 9—13.

হ উজুংঙাবগ্র উবাস্যং হাবেনেং উক্পা কাজুংফি কাকর্ত্তেং বভা উম্মানে লং। কাজুংফি কাক্ষং বালালং। কুম্কাবা হাবেনেং কুমকাতা হাখণ্ডেউ উ কাম কাজুংফি কাবাসেঙীভা কাকাম। মিন্তা কাজুঙা বাগ্র হালাকাক্ষি কাবাবাম চাঙাবগ্র মায়। পাতেং কুমকাবা মাঙাবগ্র কাজুংয়াবগ্র ইয় কিবাচিশ্রম ইন্যা মাপ্ কুমকাতা কাজুংয়াবগ্র কারাম তমাপ। ইয়াঙাবগ্র হাকাবাপুর্শাং অল্লাম ইয়াঙাবগ্র নাকাবাজঞ্জারতপল্লায় নারালেই হালাকাসিঙ কাক্ষং পাতেং কাবর উলেহে কাজুং। আমিন।

The same in the Roman character.

Ho ujungá bandra ubásyong habeneng ukpá, kájungphi kakartteng babhá unmáne long. Kajungphi káshnong bánlong. Kumkábá hábeneng kumkátá há khandeu u kám kájungphi kábá sngoubhá ká kám. Minta ká jungá bandra hálákáshni, ká bá bám chángâ bandra máy. Páteng kumkábá mángábandra kájungábandra kárám tamáp. Iyángábandra hákábápursáng allám iyángábandra nákábájangjár tapanláy nábálei hálákásngi. Kashnong pateng kábar uĺehe kajungá, amin.

The Lord's Prayer, taken from the Gospel of Matthew, translated by Mr. Jones, and published in 1846.

Ko kypá jong ngi u ba ha byneng ; long bakúid ka kyrteng jong mé ; Wan ka híma jong mé ; long ka mon jong mé ha ka kyndeu, kum ba ha byneng ; ai ia ngi mynta ka jing bám jong ngi ka ba biang. Map ruh ia ngi ka ryngkang jong ngi kum ba ngi máp ia ki ba leh sniu ia ngi. Wat ialam ruh ia ngi sha ka ba pynshoi, hinrei súmar ia ngi na ka basniu. Naba ka hima, ka bor ruh ka búrom ruh ki jong mé, hala karta. Amen.

The Lord's Prayer, as translated by Mr. Jones, in the first book that he prepared in the Khasia language; printed in Calcutta in 1842.

Oo Cupha jong ngi oo ba ha buneng, long bacooid ca curteng jong mé. Wan ca bor jong mé. Long ca ba mon jong mé ha pyrtei coom ba ha buneng. Ai jing bám coom ba ngi cwah ha la ca sngi. Máp noh ca pobp jong ngi coom ba ngi máp ia ci ba leh sniw ia ngi. Wat ialam ia ngi ha ca ba iapah, ialam noh na basniw : na ba ca bor bad ca boorom jong mé hala carta. Amen.

The Ten Commandments, as translated by the Rev. W. Lewis, and published in 1848.

Shaphang ki Shipew Hukum.

1. Mén num ıoh ki wei kiwei Kiblei ha Kymát jong nga.

2. Mén num tawblei taw ia lade, lymne ka dur ka ei ka ei ruh ka ba don ha byneng Shajerong lymne ka ba ha ka kyndew shapoh, lymne ka ba ha ka um hapoh ka kyndew. Men num dem ia ki, men num shakri ia ki ruh: na ba nga u Trai u ba u Blei jong me, u ba u Blei u ba tut shen; ba pynwan ia ka pallat ki kypá ha kí kún hádúh ka ba lai bad ka ba sáw patteng jong ki ba ísi ia nga; ba leh is nei ruh ia ki hajár jong ki ba íeit ia nga, bad ba sumar ruh ia ki hukum jong nga.

3. Mén num ong thala ia ka kyrteng u Trai u ba u Blei jong mé; naba u Trai um pynksan ia u ba ong thala ia ka kyrteng jong u.

4. Kynmaw ia ka sngi Sabbath ban sumar kyrphang ia ka. Hinriw sngi mén trei, men leh ka kam jong me baroh: hinrei ka ba hiniaw sngi ka ba ka Sabbath u Trai u ba u Blei jong mé: ha kata mén num leh ka ei ka ei ruh ka kam, mamé, lymne u kún jong mé; lymne ka kún jong mé, lymne u myráw jong mé, lymne ka myráw jong mé, lymne ka jingri jong mé, lymne u nong wei u ba hapoh ka pallor jong mé. Na ba ha ki hinriw sngi ba u Trai u la taw ia ka byneng bad ka kyndew, ia ka duriaw ruh, bad ia baroh kat ba don ha ki; u la shong sngi ruh ha ka ba hiniaw sngi; namar kata u Trai u la kyrkhie ia ka sngi Sabbath, bad u la buh kyrphang ia ka ruh.

5. Burom ia la u kypa bad ia la ka kymi, ba yn pynslem ia karta jong mé ha ka kyndew, ka ba u Trai u ba u Blei jong mé u ai ia mé.

6. Mén num pyniap.

7. Mén num klim ka tynga briw.

8. Mén num túh.

9. Mén num ieng sakhi lamlher ia ki paramarjan jong mé.

10. Mén num ikwáh ia ka iing u para marjan jong mé. Mén num ikwáh ia ka tyngá u paramarjan jong mé, lymne u myráw jong u, lymne ka myraw jong u, lymne u massi jong u, lymne ka gy'dda jong u, lymne ka ei ka ei ruh ka ba dei jong u paramarjan jong mé.

With a view to furnish specimens of all the books extant at present in the language, the following examples of Khasia poetry are subjoined.

The following verses are taken from the late Mr. Jones's translations, published in 1845. It is a translation of the well-known verses in the Cottage Hymn-Book, beginning thus,—

"Through all the dangers of the night
Preserved, O Lord, by Thee,
Again we hail the cheerful light,
Again we bow the knee."

1 Ah Blei, na ka b'ymman baroh
Phi la súmar mynmiet,
Ba ka la shai pat ngi'n iaroh
Ia phi ngi'n dem ko met.

2 Ia ngi súmar baroh shisngi
Ruh ia ngi phi'n ialam :
Na b'ym don ba lait tang maki,
Ba phi'n ríh na b'ymman.

3 Ai ba ngi'n kam, ngi'n kren baroh,
Kumba ngi dei jong phi ;
Ba ka kam hok baroh ka'n shai,
Ha kymat ka pyrthei.

4 Wat ai ba ngi'n leitnoh na phi,
Kó Blei, bat skhem ia ngi :
Tada ka mynsiim ka'n ioh-íh,
Ia ka kymat jong phi.

The best specimen, perhaps, of Khasia poetry, is found in the following lines, translated by the late Mr. Jones :—

1 Ki lok jong nga ki la leitnoh
Shatei byllín mynshiwa.
Ha tem Baka ki la jiw iaid
Lem bad nga sha Salem Khúid :
Ha ka tem, ba dum, ba kynsha,
Ka jingngeit la shan ia ki.
Ka jingkúlar ia nga ruh don,
Balei ba nga'n shepting shuh.

2 Ia phi ba nga íeit lehnoh,
Ka jingsynran ka babha,
Ka jingíeit jong phi baroh,
Ka'm long tang wan ha jingtep ;
Hynda wan jingiáp phi'n phetnoh,
Bha ia nga ba nga don Blei :
Lok ba'n wan lem haba la iáp
I'u nga'n íeit mynba im.

A few verses are here added from a little book of poetry, prepared by Mr. Lewis, and published in 1850.

Those verses frequently sung by children, are translated as follows. In English they commence thus,—

" Here we suffer grief and pain,
Here we meet to part again," &c.

1 Hangne shah sngousi bad pang,
Hangne ngi tan b'an klád pat,
Ha byneng ngi'm klád shuh.

Ah kata ba'n sngoubhá !
Sngoubhá, sngoubhá, sngoubhá !
Ah kata ba'n sngoubhá !
Haba ta'n ba'n num klád shuh !

2 Kiba íeit i'u Trai hangne,
Haba iáp ki'n leit byneng,
Bad riuhok, riu ha neng.
Ah kata ba'n sngoubhá !
Sngoubhá, sngoubhá, sngoubhá !
Ah kata ba'n sngoubhá !
Haba ta'n ba'n num klád shuh !

3 Khynnah khúid ki'n long hangta,
B'la wád i'u Trai da dúai.
Na ki skhúl-bhá baroh.
Ah kata ba'n sngoubhá !
Sngoubhá, sngoubhá, sngoubhá !
Ah kata ba'n sngoubhá !
Haba ta'n ba'n num klád shuh !

4 Nong hikai, ruh, ki'n seng ha neng,
Bad Nongsharai, ba ngi íeit,
Ki'n tan, pat ba'n num klád shuh.
Ah kata ba'n sngoubhá !
Sngoubhá, sngoubhá, sngoubhá !
Ah kata ba'n sngoubhá !
Haba tan ba'n num klád shuh !

5 Ah suk ! katno long ia ngi !
Ynda u Iísous ngi'n ioh-íh,
B'u shong ha ka mon Blei !

Ah kata ba'n sngoubhá
Sngoubhá, sngoubhá, sngoubhá !
Ah kata ba'n sngoubhá !
Haba tan ba'n num klád shuh !

6 Hangta baroh ngi'n riu sngoubhá,
Ka bymjiukut ngi'n iailah,
Ha kaba iaroh i'u Trai.
Ah kata ba'n sngoubhá !
Sngoubhá, sngoubhá, sngoubhá !
Ah kata ba'n sngoubhá !
Haba tan ba'n num klád shuh !

Heber's beautiful Hymn commencing thus :—

"From Greenland's icy mountains,
From India's coral strand," &c.

has been thus translated into Khasia. The names of the different countries mentioned by Heber have unfortunately been changed for those of Khasia localities.

1 Na lúm Khassi ba lyngki,
Na rí Synteng ba jan,
Na híma Shella sepngi,
Ba-don ki soh bún-jaid ;
Na rí wár ba shong-kylleng,
Na Dykár ba jilán,
Ki khot ia ngi ba'n pyllait
Ia ki na jingngeit-iáp.

2 Per aiuh, la ka pyngád,
Ka ly-ér ha rí Khassi,

La ka íh-tynnad baroh,
Haba briu, ha ka bein ;
Thala, da ka jingsybún,
Ba'n theh ki jingai-Blei,
Naba kum ba matlah, u briu
Mane i'u mau, i'u diing !

3 Ka dei ia nga, ba la shai
Da jingstád na byneng ;
I'u briu ba dum ba'n num ai,
Ka sharak ka Jingim ?
Ah Jingpynim ! Ah bakhrau !
To pynsaua sngoubhá ;
Tad kiba na jingai ruh
Ki'n nang kyrteng Messiah.

4 Khit, khit, phi ly-er, la jingong,
Phi ruh ki úm, tyllún,
Tad, kad ka dúriau bah,
Ka'n thád na-kut-sha-kut ;
Tad nalor kynja bynriu,
B'u Iísous la siushah,
Nongpynim, Nongthau, Siim,
Ha suk u'n wan synshár.

The following is a List of the books already published in this dialect, together with the title-page, and the date of publication.

1. The whole of the New Testament, translated by the Serampore Missionaries, and printed at Serampore in 1831. The title-page runs thus :—

কাজ্ংউল্লেই। নাকাবাবীৎ। কাজ্ংকিব্রিউ নাপুন কাত্রান উ কাআচার কাটইয় উলা পন্বনা। কাতাকেন্য। কাধর্ম্মপুস্তক। কাজ্ং কাতা কাবাখা ডডুসায়। নাকামান্য উজ্ংঈ উপ্রভু উ উনুংপন্ত্রাণ। কাজ্ং উয়িশু খ্রীষ্ট কাবাভা কাখবর। নাকাক্তিন কিগ্রীক কাতর্জ্জমা কালালাল্ং। হাকাশ্রীরামপুর কালালাছাপা। ১৮৩১

2. A small pamphlet, translated by the late Rev. A. B. Lish, and printed at Serampore in 1836. Title-page : "Dr. Watts's First Catechism for Children, translated into Khasee for the use of the Churra Mission Schools." It is printed in the Bengali characters.

3. The "Mother's Gift," translated by the late Rev. T. Jones, and printed at Calcutta in 1842. Title-page :—"Ka jingai ka kumi ia la ki koon ; lane ka jingkuli nungkong ia ki kun kunna ba la shim na ka ktín oo Bleih. It is printed in the Roman character.

4. A very excellent Scriptural Catechism, comprising all the fundamental doctrines of the Bible in a catechetical form ; translated by the late Rev. T. Jones, and printed in the Roman character in Calcutta in 1845. Its title-page :—"Ka jing kylli ka Gospel, ka ba don ha ka niamblei ki Christan, ka ba la shim na ka ktin u Blei bad ba la pynneh da ka ktin jong u, ba la shim na ka Beibil."

5. The Gospel of Matthew, also translated by Mr. Jones, and printed in Calcutta in 1846 : title-page, "Ka Gospel jong u Mathi." This was printed in the Roman character, at the expense of the Calcutta Auxiliary Bible Society.

6. A Primer in Khasia, also by Mr. Jones, printed "Calcutta, 1846," entitled, "Ca Citap nyngcong ban hicai pule ci ctin Cassi."

7. A small Scriptural Catechism, partly doctrinal and partly historical, translated by the Rev. W. Lewis, and printed in the Roman character at Calcutta 1848. Its title runs thus :—"Ka jing kylli nyngkong ka Gospel ia ki kynna ba la shim na ka ktin u Blei."

8. A small Hymn-Book, compiled by Mr. Lewis, and printed in Calcutta, 1850, entitled, "Ka jing-riuai ka níam Blei ia ki Khassi, kiba dei ba'n-riuai ha ka iing mane-Blei, ne haba mane weibriu."

9. A Primer, published by the Calcutta School-Book Society in 1852, entitled, "Ka Kitap nyngkong ban hikai púle ka ktin Khasi."

A VOCABULARY IN KHASIA AND ENGLISH.

A.

A, the first letter in the alphabet: it has a broad open sound, sometimes short and sometimes long. The short sound is represented by a in can, than; the long one by the last á in papá, mammá.

Adda, or Addi, *int.* oh my! oh dear!

Adit, ka, *s.* (repeated with adong,) restriction, prohibition; *a.* (with the prefix *ba,*) forbidding.

Adong, *v.* to forbid, prohibit; *a.* (with the prefix *ba,*) secret, forbidden.

Ador, *v.* to take care, to attend, (repeated with *minot.*)

Adt, ka, *s.* a prominence, a swelling, any high lump.

Adykar, *v.* to study, to meditate, ponder.

Ah, *int.* denoting censure, exultation, compassion, &c.; sign of the vocative.

Ah, *v.* to cut, to sacrifice, kill, to cut with an edged instrument.

Ai, *v.* to give, let, permit, allow.

Aiei, ka, *s.* a gift, present, favour, a grant, grace.

Aikhap, *v.* to excommunicate, exclude, send away: with aikhóm it means to give anything as a pledge for the confirmation of a covenant.

Ainguh, Aithoh, *v.* to thank, to offer a thank-offering.

Ainong, ka, *s.* reward, payment, salary, wages.

Aiom, ka, *s.* a season, time, period.

Airairam, or Airam, *v.* to lend grain, to sell on trust.

Aisaikhóm, or Siwsaikhóm, *v.* to pay a ransom or a peace-offering; also, *s.* ka Saikhom, a ransom.

Aisaitwait, *v.* to deliver a person up to be executed, to give up to the sword.

Aiti, *v.* to commit to any one's care, to put in trust.
Aiuh? *interrog.* what?
Akher ka Sngi; ka, *s.* the appointed day, the day of fate, a day of retribution.
Akor, ka, *s.* native genius, inventive power, good manners, honour; good character or conduct.
Aliha, *a.* lazy, indolent.
Alle, *v.* come, (used only in the imperative.)
Ang, *v.* to gape, open the mouth.
Antat, ka, *s.* a guess, conjecture, supposition, venture.
A'p, *v.* to watch, to guard.
A'r, *a.* two.
Arkhlad, Arlad, *a.* separated, divided into two, branched out, the junction of two roads or two rivers; also pyniaklad, *v.* to divide into two parts or branches.
Arkti, *s.* two fingers, two hands.
Arkynti, *s.* any act or motion done twice over.
Arkyntin, *ad.* and *a.* double, two words, duplicate.
Arphew, *a.* twenty.
Arsap, *a.* deceitful, hypocritical; impure.
Arshop, ka, *s.* antithesis, contrast; a junction.
Arshop, ki, *s.* two spans, two handfuls; two sentences.
Arspah, *a.* two hundred.
Arsut, *ad.* descending; leit or wan arsut, go or come downward.
Artatin, *a.* doubtful, undetermined, double-minded, flattering.
Artet, *a.* upwards, ascending; leit or wan artet, go or come up.
Atkhia atkhia, or Atkhiabah, *a.* greatly agitated, convulsed, quivering.
Awád, ka, *s.* a report, a rumour; a hum, a buzz.

B.

B, the second letter in the Khasia alphabet, sounded like b in bad.
Ba, *rel. p.* that, that which; u ba, who, (masc.); ka ba, who or which (fem. or neuter.)
Bá, *v.* to carry a lamp about, to search, to puzzle, to examine; to flash.
Babe, *ad.* almost, nearly.
Babha, *a.* good, right.
Bád, *con.* and *pr.* with, by.
Bah, *a.* big, large, great.
Bah, *v.* to carry on the shoulders, to carry a burden.
Bahkhlih, u and ka, *s.* surety.

Baiakut, ka, *s.* an agreement, a deed, a settlement; the terms of an agreement, salary, wages.

Bai'bha, *a.* beautiful, pretty, handsome.

B'aikhúm, ka, *s.* redemption money, a ransom. The offering given to the demon ka Tyrút, for sparing the life of its victims.

Note.—Ka Tyrút ka Smer, is an imaginary female demon, of a vindictive and cruel disposition. The price of redemption is given under the following circumstances; a man dreams that a friend or neighbour of his is dying, and informs the same of the dream, who, together with his relatives, offer a fowl and cowries, to appease the demon and save the life of the man.

Bainong, ka, *s.* reward, salary, wages, hire.

Baiong, *a.* black, giddy, hazy, dull.

Bajilawngúid, u or ka, *s.* a glutton, one given to appetite.

Bak, *ad.* strongly, briskly, nimbly.

Bakhlain, *a.* strong, powerful.

Bakhlein, *a.* fat.

Bakhli, *a.* anything rolled up, like paper, cloth, or parchment.

Bakhraw, *a.* great, big, large.

Bakhraw tyngám, *a.* foul-tongued, blackguardish.

Bakyllut, *a.* deaf.

Bakynnoh, ka, *s.* a syllable; *a.* articulating, pronouncing.

Bakythang, *a.* bitter.

Balabytteng, ka, *s.* joint; *a.* joined.

Ba-la-jiw-long, ka, *s.* a custom, practice; that which has ever been.

Balei? *interrog.* why?

Baliasalia, *a.* indifferent, neutral; inconsistently.

Bam, *v.* to eat.

Ba'm, or Bym, (ba um,) *ad.* that not, who or which not.

Bamaishah, u or ka, *s.* a tippler, a drunkard, a sot; also a careful or exact person.

Ba'mjiwkut, or bymjiwkut, ka, *s.* eternity; *a.* everlasting, endless.

Ban, sign of the infinitive mood.

Ban, *v.* to press, to print.

Ba'n, (ba yn,) *rel. p.* future, that will, which will.

Bang, *a.* sweet, savoury, of agreeable taste.

Bapen, *a.* (repeated with bashún,) envious, evil-designing.

Bapra, ka, *s.* a transgression, a breach of the law.

Bár, *ad.* out, outside.

Bari, or Brí, ka, *s.* a grove, a plantation, a nursery.

Baroh, *a.* every, all.

Barohshikatta, *ad.* always, all that time, until now; beforehand.

Bashia, *a.* fastidious, nice, squeamish, selected, chosen.
Basliang, *a.* thirsty.
Bat, *v.* to hold fast, to cling.
Batai, *v.* to explain, to interpret; to pronounce distinctly.
Batait, u, *s.* one who rejects or repudiates.
Batait, *a.* weary, fatigued, tired.
Béh, *v.* to blow, to drive, to chase, pursue.
Béhmrad, *v.* to hunt, chase animals.
Bei, *v.* to assist, to render assistance in pecuniary difficulties.
Bei? *interrog.* what? used chiefly in the way of astonishment or censure.
Bein, *a.* and *ad.* vain, scornful, revilingly.
Beit, *a.* straight, not crooked.
Beit, *a.* foolish, insane.
Bet, *v.* to sow, to scatter seed.
Bha, *a.* and *ad.* well, rightly, good.
Bhabriw, u or ka, *s.* a handsome man or woman.
Bhukbhaḱ, *ad.* disorderly, confusedly, any how, quickly.
Biah, *v.* to spit, to expel saliva.
Biang, *a.* and *ad.* enough, right; diligently, quickly.
Biang-biang, *ad.* quickly, diligently, orderly.
Bijai, *a.* wasteful, prodigal, expensive; also, *v.* to waste, to spend; to leave off or refuse.
Binbin, or Bonbon, ki, *s.* atoms, splinters, small particles.
Biria, *a.* jocular, droll; *ad.* amusingly, sportively.
Bishar, *v.* to judge, to decide.
Bishní, *v.* to envy, to grudge, rival, slander.
Bit, *v.* to be fit or proper; *a.* right, proper, compact.
Bitraibi, *v.* to imitate any person in habits or actions; to be punished for mockery with the fate of the person mocked.
Bittar, *a.* angry, displeased.
Blang, u or ka, *s.* a goat.
Blangsohmuh, or 'langsohmuh, u. *s.* a he-goat, a ram.
Blei, u. *s.* God, Deity, any deified object.
Boh, *v.* to envelope, to grasp around, tie, strap a burden (on the back.)
Boi, *v.* to collect, arrive at, assemble.
Bok, ka, *s.* luck, fortune.
Bor, ka, *s.* power, authority.
Brain, or Bria, ki, *s.* spots or marks on the intestines; the small intestines; small veins.
Brednoh, *v.* to cast or throw away.

Bredsha-kyndong, *v.* to lay aside, to cast into a corner.

B'ri, or Brí, same as Barí, which see.

Briw, u or ka, *s.* a man or woman, mankind, the human race.

Briw-jing-siim, ki, *s.* the officers of the king.

Brop, *a.* suddenly, unexpectedly: applied principally to the fall of large drops of rain.

Búd, *v.* to follow, to imitate.

Búdnam, *v.* to suspect, imagine evil.

Bugai, *v.* to explain; to pay off, to finish any work by paying off the balance.

Buh, *v.* to put, to place.

Buhía, *v.* to adjourn, to prorogue to a fixed time.

Búhnúd, *v.* to contemplate harm or injury; to hold revenge.

Búit, ka, *s.* sense, genius, tact, talent.

Buiti, ka, *s.* cunning, prone to pilfer.

Bún, *ad.* much, many.

Búnsín, *ad.* many times, often.

Burih, *v.* to hide, to conceal.

Burom, *v.* to honour, to respect; also, *s.* ka, honour, glory, renown.

B'ymjiwkut, see Ba'mjiwkut.

B'ymman, *a.* evil, bad, wicked.

Bynai, u, *s.* moon, month. [son.

Byndi, *v.* to tie, to bind, to impri-

Byneng, ka, *s.* the sky, atmosphere; heaven.

Byniáh, *v.* to observe, to be difficult to please; to grumble.

Byniap, ka, *s.* a jungle, a closely wooded place; *a.* impenetrable.

Byniat, ka, *s.* a tooth.

Byniaw, *v.* to complain; to confess; grudge; petition.

Bynna, *v.* to be informed, to be told.

Bynnúd, *v.* to have an inward dislike; to give anything; to vex, to grieve.

Bynnúd, *ad.* miserly, stingy, niggardly.

Bynoh, u, *s.* a hook.

Bynriw, *s.* mankind, the race of man.

Bynta, ka, *s.* a part, a portion; Nakabynta, for the sake of, on account of.

Bynthá, *v.* to count; to revile, to curse.

Bynthiw, *v.* to spit, to throw out of the mouth.

Byrhún, byrhai, byllín, a large assemblage of men; a vast multitude.

Byrjew, *ad.* sourish, slightly sour.

Byrngiang, and Byrktang, *a.* slightly bitter, bitterish; a mixture composed of several ingredients.

Byrthen, *v.* to rumble, to sound as

distant thunder; also, *s.* ka byrthen, a rumbling, a distant hum.

Byrtiang, *ad.* sweetish, a little sweet.

Bysáh, *v.* to feed, nourish, cherish, supply, support.

Bysein, u, *s.* a snake, a serpent; u kha bysein, an eel.

Bysíat, *v.* to line, to mark with a line.

Bysut, *v.* to go in, to enter.

Byta, *v.* to wash, to wash the face.

Bytap or Batap, ka, *s.* a thicket: close underwood: spoken with the word *khlaw*, as *khlaw bytap*.

Bythat, *v.* to snap a string, a thread, or a band.

Bythei, *v.* to burst; to swell.

Bythúh, *a.* blue colour, mildew.

Bytin, *v.* to take hold on the arm for assistance, to lean upon.

Bytteng, *v* to join, to add together.

Bytthάh, *v.* to teach, instruct, inform, tell.

Bytthing, ka, *s.* wax.

Bytting-ban-thang-sharak, ka, *s.* a wax-candle.

Bytut-bytat, *ad.* abrupt manner, to do anything in a blustering, puffing, noisy, boasting manner.

D.

D, the third letter in the alphabet; sounded as d in day.

Dá, *v.* to hide, cover, protect, shelter.

Da, *pr.* by, with; used also before verbs to distinguish the present participle, as, daong, saying.

Dah, *v.* to set in order, to arrange; to begin.

Dain, *v.* to reconcile, to settle a quarrel; to cut off a quarrel by paying a fine.

Dain kúna, *v.* to pay a fine; to make an atonement.

Dait, *v.* to bite, to itch, to join.

Dak, ka, *s.* a mark, sign, signature, symbol; ki dak, the alphabet.

Dang, *ad.* yet, still; also, *v.* to begin, to make ready, to be in the right position for any action.

Dangdon, *v. impers.* there still is, there still remains, still wanting.

Dangmihrynkat, *s.* playfellow; those growing together; a fellow-citizen; fellow-travellers; those who descend from the same stock and practise the same custom.

Dap, *a.* full.

Daw, *ad.* inconsistent or censorious words or expressions.

Daw, ka, *s.* probably an abbrev. of "dawa:" khem daw is a law term for "to show or find cause."

Dawa, *v.* to claim; to set up a claim; to testify against: ka, *s.* a claim.

De, *ad.* too, as well as.

Dei, *v.* to hit the mark, to strike well; to be right, to be fit, to be even; to be related. "Ka dei," *impersonal*, ought, must, it is proper, it is necessary; also, *a.* related, belonging to, near akin.

Deikur, *ad.* relating to a tribe or family.

Deilang, *a.* relating to an assembly.

Note.—The particle "dei" can be prefixed to any object, to express "relating to" that object.

Deishiing, *ad.* relating to the bones of the dead; a wound also that extends as deep as the bones.

Deishnong, *ad.* relating to a village.

Dem, *v.* to bend, to incline, to bow; to alight; also, *ad.* heads upside down.

Demkai, *v.* to lie at ease, to lounge, (used in reference to all animals lying.)

Deng, *v.* to adorn, to ornate, decorate, to put on jewels; also, ka jing deng, *s.* a jewel, an ornament.

Dep, *v.* to finish, to complete; to settle; *a.* full.

Dew, ka, *s.* the ground, the earth.

Dewiong, ka, *s.* coal, black earth.

Dewjiri, ka, *s.* the wooded earth, the wood-producing earth.

Dewjur, ka, *s.* the vegetating earth, the ground with reference to its power to produce vegetation.

Dewkha, ka, *s.* the generating earth; the existence-giving earth.

Dewlong, ka, *s.* the life-giving earth, the earth with reference to its life-giving power.

Dewonan, ka, *s.* the fertile or productive earth, the earth with reference to its power of producing or increasing.

Dewramew, ka, *s.* the mould or earth of Ramew; the goddess Ramew.

Dewramthied, ka, *s.* the root-covering earth; the primeval or first strata of earth.

Dewshahor, Dewkhín, ka, *s.* the supporting or passive earth.

Dhúd, ka, *s.* milk.

Díang, *v.* to receive, to accept.

Diang, *a.* the left; also ka, *s.* the left hand; a propitious omen.

Diangkti, *v.* to receive with the hand.

Diap, *v.* to spy, to peep; to act slyly; *a.* continuous, studious; *ad.* constantly, uninterruptedly.

Die, *v.* to sell.

Dih, *v.* to drink, to draw in.

Dihdúma, *v.* to smoke, to drink smoke.

Diin, *ad.* behind, after.

Diing, ka, *s.* a tree, a sprig, a rod; timber; wood of any kind.

Diingduh, ka, *s.* a wooden staff, a walking-stick; a tree used any how for treading upon.

Diingiei, ka, *s.* a fabulous tree by which the Khasis suppose the inhabitants of the earth climbed to heaven.

Diingkhein, ka, *s.* an account-board, a reckoning-board; the board on which the ominous egg is broken, sometimes called Diing khein diing shat.

Diingkyp'er, ka, *s.* the wooden fence of a garden or field.

Diingphyna, ka, *s.* a cross tree, a cross.

Diingring, ka, *s.* the burning pile, literally, the wood pulled or drawn, referring to the large wood used in the burning pile. Diing thang diing ring, signifies the whole of the wood small and large used in the burning pile. The two are commonly mentioned together.

Diingsong, ka, *s.* the coral tree.

Diing thang, ka, *s.* wood-fuel; burning wood; the burning pile.

Ding, ka, *s.* fire.

Dingsoitan, ka, *s.* ignis fatuus, Satan's fire, Will o' the wisp.

Doh, ka, *s.* flesh.

Dohkha, ka, *s.* a fish.

Dohlangbrot, ka, *s.* sheep's flesh, mutton.

Dohmassi, ka, *s.* cow or cattle's flesh; beef.

Dohsniang, ka, *s.* pig's flesh, bacon, pork.

Dom, *a.* dangerous, cruel; mean, low, vulgar.

Don, *v.* to be; to have, possess.

Dong, ka, *s.* a corner, an angle.

Dongtam, and Donglait, u, *s.* the excellent tail, the curve-like tail of the cock. Dongtam Donglait, generally used together.

Dorsha, ka, *s.* an easy seat, an easy carriage.

Dúb, or Ridúb, *v.* to care for, watch, protect.

Dud, or Dod, *v.* to reject, refuse, to send away.

Duh, *v.* to decay, to fade; destroy, spoil; to rot; to lose money by speculation; also, ka, *s.* perdition, loss.

Duhle, *v.* to break an engagement, a word, or a covenant; to vow, to forswear.

Duhpat, ka, *s.* an altar; despair, an utter loss.

Duhspah, or Duhpen,(mentioned together,) to lose money by trade or speculation; also, ka, *s.* perdition, loss.

Duhwan, Duwan, or Dewan, ka, *s.* an altar, a sacred place. Duhpat, when it signifies an altar, is always joined to this word.

Duhwanjingsiim, ka, *s.* a place set apart for the king and his officers; a place to hold Durbar.

Dújok, ka, *s.* hell, a place of torment after death.

Dúk, *ad.* poor, needy, in want; *a.* bad, evil.

Dúm, *a.* dark, cloudy, gloomy.

Dúma, ka, *s.* tobacco; any material for smoking.

Dúna, *ad.* less, wanting, *minus;* except.

Dung, *v.* to pierce, to poke; to strike with the point of anything.

Dúr, ka, *s.* form, shape, image, picture.

Dúriaw, ka, *s.* the sea, a lake, any large sheet of water.

Dutara, ka, *s.* a harp, a stringed instrument.

Duwai, *v.* to pray, to implore; to imprecate.

Dykar, ka, *s.* a tortoise.

Dyken, u and ka, *s.* a demon; an imaginary ghost male or female.

Dykhar, the country of Bengal.

Dykhat, *v.* to break; to cut off the bud; also, ka, *s.* a piece, a fragment; a paragraph.

Dykhaw, *v.* to become bald, to lose the hair; *a.* bald headed.

Dykhíw, u, *s.* an ant.

Dykhoh, or Dukoh, ka, *s.* an owl.

Dymmiw, ka, *s.* a shade, shelter; *a.* shady, where the sun's rays cannot come.

Dyngong, *ad.* full in sight, steadily, eagerly; *a.* conspicuous, alone.

Dypei, ka, *s.* ashes.

E.

E, the fourth letter and the second vowel in the alphabet.

Eh, *a.* hard, severe, much; used to

express an indefinitely high degree of any quality.
Ei, u and ka, *p.* who, which, what.
Eiei, ka, *s.* something, anything.
Eit, ka, *s.* dung, excrements.
Eitmat, ka, *s.* the matter or excrement coming from the eye.
Em, *a.* of negation, no, not.
En, *v.* to be silent.

G.

G, the fifth letter in the alphabet, always sounded hard, as in give, get, grave.
Ghada, ka, *s.* the ass.
Ghewdew, or Khewkhew-dewdew, *ad.* very poor, miserably destitute.
Gynúd, or Kynúd, ka, *s.* a húm, a buzz.
Gyrthep, or Kyrthép, *a.* overflowing, overwhelming.

Ng.

Ng, this is the sixth letter in the alphabet. These two letters have been joined to represent one sound; viz. the nasal sound of ng in sing, clang, wrung. This sound occurs very frequently in the Khasia dialect.
Nga, *pers. p.* 1st sing. I; jong nga, my, mine; ia nga, me or to me.
Ngab, ka, *s.* the jawbone, the jaw.
Ngade, *p.* I myself, I too, I as well.
Ngai-langai or lyngai, *v.* to faint, swoon; *a.* lifeless, fainting, sleepy.
Ngam, *v.* to sink, to drown.
Nga'm, (nga-um) *p.* with negative; *ad.* not, as, nga'm leit, I do not go.
Ngap, u, *s.* the bee.
Ngap, ka, *s.* honey.
Ngat, *v.* to fall; to fall in or upon; also, ka, *s.* a wink, glimpse.
Ngatpop, *v.* to blame, to charge; to impute sin; to prove guilty.
Ngeit, *v.* to believe, to confide; assent, obey.
Ngi, *pers. p.* 1st *pl.* we; jong ngi, ours; ia ngi, us or to us.
Ngiam, *v.* to penetrate, enter, go in; to consist, to contain.
Ngiew, *v.* to count, reckon, compute; to esteem, value; to impute.
Ngioh, (ngi ioh) *a.* satisfied with food, full; want of appetite.
Ngór, *v.* to prune.
Ngúh, *v.* to thank; to bow; to express approbation.
Ngúh hakliar kawait, *v.* to submit, to give up resistance; literally, to submit at the point of the sword.
Ngut, *s.* a person, an individual; any human being.

H.

H, is the seventh letter in the alphabet: when initial it is sounded as h in *have, hit;* but it is difficult to represent the degree of aspiration given to it when final, or when joined to another consonant. It can best be learned by practice, and from the natives.

Ha, *pr.* in, at, to, into.

Haba, *ad.* when.

Habadei, *ad.* sometimes; literally, when it happens, occurs, or hits.

Habadei 'badei, *ad.* now and then, at times, occasionally, sometimes.

Habakai, *ad.* in vain; fabulously, jokingly.

Haduh, *ad.* until the end.

Haduh náduh, *ad.* from end to end; all, entirely. [universal.

Haeihaei, *ad.* anywhere, wherever;

Haihai, *a.* plentiful, affluent; showy, gay; *ad.* prodigally.

Hala, *ad.* every while, always; *p.* in one's own.

Halakarta, *ad.* always, for ever, a long time, endlessly.

Halakasngi, *ad.* daily, day by day, continually.

Halor, *pr.* on, upon, above.

Han, u or ka, *s.* a drake, a duck.

Hangno? *ad.* where? in what place?

Hangta, *ad.* there, at a great distance, (out of sight.)

Hangto, or hangtai, *ad.* there, yonder, (in sight.)

Haoi, or hahoi, *ad.* yes, ay.

Hap, *v.* to fall.

Harhar, or Herher, *ad.* at ease, pleasantly. This word is used intensively to whatever it may be applied, *e. g.* to a good breeze of wind; to a very deep precipice; gnawing feeling of hunger, &c. Harhar is not so intensive as Herher.

Hath, ka, *s.* a mart, a market, a place of commerce.

Hato, *conj.* then, therefore.

Hawei-hawei, *ad.* in different places; anywhere else.

He, or Hi, *interj.* hey, ho, to call the attention of any one.

Héh, or E'h, *ad.* very, very great.

Heit, *ad.* why, then; like that, thus.

Hep, *ad.* dear, beloved, darling.

Hér, *v.* to fly.

Hi, *ad.* alone, singly, only.

Híam, *a.* good, well.

Hier, *v.* to descend, to go or come down.

Hinhin, *a.* smooth, soft.

Hirhir, *a.* in a continued stream. uninterrupted. Also used as an intensive particle, less intensive than Harhar, which see.

Hiniew, *a.* seven.

Hiniewphew, *a.* seventy.

Hiniewspah, *a.* seven hundred.

Hiniewtrep, ki, *s.* the seven tribes: the supposed original inhabitants of the earth.

Hinrei, *conj.* but, however; except.

Hinriw, *a.* six.

Hinriwphew, *a.* sixty.

Hinriwspah, *a.* six hundred.

Ho, *a.* aye, eh, friend: used only at the end of sentences by way of enforcing attention to any request.

Hok, *a.* just, righteous, upright; also, *s.* ka hok, justice, equity, righteousness, uprightness.

Húkum, *v.* to order, to command, to bid; also, *s.* ka húkum, commandment, rule, injunction, order, precept, law.

Hynda, *ad.* when.

Hynne, *ad.* just now, a while ago.

Hynnin, *ad.* yesterday; last night.

I.

I, the eighth letter and the third vowel in the alphabet. It has never the sound of *i* in mine, pine, but is always sounded either as *i* in pin, or as *ee* in spleen, peep.

I, *a.* my dear, my darling, my love; a particle of endearment, used generally before the names of the young of man or of animals.

Ia, ka, *s.* a fixed time; the appointed time, an adjourning.

Ia, *pr.* for, to; about; against; *ad.* than; also used as a prefix in the formation of a large class of verbs; and also in the composition of other words, generally in the sense of the prefix "con" in English.

Iaadong, *v.* to give a joint prohibition, to join to forbid; to forbid reciprocally.

Iabha, *v.* to do good mutually, to better one another.

Iabishar, *v.* to judge mutually, to join to judge.

Iabishni, *v.* to envy one another, to be mutually envious.

Iadait, *v.* to bite one another; to kiss one another; to join anything well in workmanship.

Iadat, *v.* to fight, to wrestle, to join in battle.

Ia-dem, *v.* to bend one another, to join to bend.

Ia-die, *v.* to join to sell.
Iadih, *v.* to drink together.
Iadoh, *v.* to kiss mutually.
Iaei, *interrog. pron.* what? why?
Ia-hér, *v.* to join to fly.
Ia-hier, *v.* to descend together from any height or eminence.
Iai, *ad.* unceasingly, continually, uninterruptedly.
Iai-ai, *v.* to continue to give, to be in the habit of giving.
Iai-iam, and Ia-iam, *v.* to continue to cry, to cry mutually.
Ia-íeit, *v.* to love mutually.
Ia-iong, u or ka, *s.* April; the April moon, the black moon. The word means that the month is changeable, sometimes gloomy, sometimes otherwise.
Iai-isnei, *v.* to continue merciful or benevolent.
Iai-lah, *v.* to continue to overcome, to complete, perform successfully.
Iai-leit, *v.* to go continually, to be in the habit of going.
Iai-shah, *v.* to continue to suffer, to bear, to allow, to be patient, &c.
Iai-wan, *v.* to come continually, or habitually.
Ia-jam, *v.* to make a noise together tumultuously.
Ia-jarjar, *v.* to be silent, to be quiet, to be noiseless.
Ia-jingih, *v.* to join to swim.
Ia-kád, *v.* to divide in two, to tear the flesh.
Ia-kapia, or Ia-kabia, *v.* to differ, disagree, quarrel, scratch, to seize.
Ia-khan, *v.* to plan together, to advise, to consult an oracle.
Ia-khem, *v.* to join to catch or apprehend.
Ia-klet, *v.* to forget mutually.
Ia-kren, *v.* to converse, consult, plan, contrive, deliberate.
Ia-knang, *v.* to contract, to agree, to buy and sell.
Ia-kut, *v.* to bargain, to agree, to settle.
Ia-kylla, *v.* to join to turn.
Ia-kylli, *v.* to ask one another, to join in asking.
Ia-lam, *v.* to lead, conduct, go before.
Ia-lamphrang, *v.* to lead, to go before.
Ia-lang, *v.* to collect, to assemble.
Ia-lap, *v.* to address, harangue, to preach.
Ia-luh, *v.* to conspire, to consult secretly, to reveal secrets.

Ia-lum, *v.* to heap, to gather together.
Iám, *v.* to cry, to weep.
Iamai, *v.* to quarrel; to give bad tongue; to keep noise mutually.
Ia-mastih, *v.* to exercise with the sword.
Ia-matdong, *v.* to look crosswise, to look jealously or suspiciously.
Ia-matliaw, *v.* to turn the back; to be displeased, to look guilty, to look revengeful.
Ia-nia, *v.* to quarrel, to differ.
Ia-ngeit, *v.* to have mutual confidence.
Ia-ngiew, *v.* to make a joint account, to account with one another. [jointly.
Ia-ngor, *v.* to prune mutually or
Ia-nguh, *v.* to be mutually thankful, to join in thanks.
Ián-ian, *ad.* dimly, darkly, murkily; Ián, *a.* faint, tired.
Iap, *v.* to die; *a.* dead.
Iapbynai, *ad.* a spent month, the moon waxed out of her last quarter.
Iaphá, *v.* to send, or drive together.
Ia-piam, *v.* to embrace, to take hold with the arms, to join hands together.
Iap-jillop, *v.* to be drowned; with "pyn" prefixed, to drown.
Iaps-ngi, *ad.* a by-gone day, a day spent.
Iár, *a.* wide, broad; also, pyniar, *v.* to widen, extend, spread out.
Iarap, *v.* to help, assist; to favour.
Iariait, *v.* to forgive, pardon, set free; also, to fear, avoid, flinch.
Iaroh, *v.* to praise, to eulogize.
Iarynkat, *v.* to join, to unite.
Iarynti, *v.* to agree, to go together, to be equal, to be straight.
Iasaid, *v.* to discuss, plead, argue, deliberate.
Ia-sait-met, *v.* to abhor, dislike, despise; with "ba" prefixed, *a.* despicable.
Iasang, *v.* to forbid, to prohibit.
Iasei, *v.* to arraign; to put forth, to make apparent, to bring out of concealment.
Iaseng, *v.* to compose; to arrange a matter, to assemble together in a meeting.
Iashang, *v.* to associate, to commune; to accompany, to entertain and maintain earnestly any purpose, mostly for evil.
Iashom, *v.* to meet together.

Iasoh, *v.* to unite, to join; to take hold; Iasohkti, to shake hands.
Iasuk, *v.* to be mutually happy; to console, comfort.
Iasyllok, *v.* to hold fellowship, to commune.
Iathuh, *v.* to tell, relate, recite, inform.
Iathuhkhana, *v.* to narrate, to relate news; to tell tales.
Iathuhlypá, *v.* to foretell; to warn; to prophesy.
Iathuhpasiaw, *v.* to tell secrets, to whisper.
Iawbei, ka, *s.* a mother deified whether living or dead, a female demon.
Ieh, *v.* to leave, to abandon.
Iehnoh, *v.* to leave off, desist, to leave, to forsake.
I'eít, (pronounced, íěít,) *v.* to love.
Ieng, *v.* to rise, to stand up.
Iengsakhí, *v.* to rise to give evidence; to stand witness; to clear a case.
Iérbah-iérsán, u, *s.* a large domestic [cock.
Iérkhád-iérpád, u, *s.* a cock to consult and pray with in sacrificing.
Iérsaw, u, *s.* a red cock.
Iew, ka, *s.* a market, a place for commerce.

Ih, *v.* to see, to behold, to look.
Ihbein, *v.* to insult, despise, scorn.
Ihbit, *v.* it seems right, it appears proper.
Ihjilli, *a.* filthy, dirty, disgusting; *v.* to be disgusted.
Ihkwah, *v.* to covet, be avaricious.
Ihkynsha, *v.* to be disagreeable, unpleasant, hateful.
Ihnging, *v.* to look repulsively, disgustingly, or abominably.
Ihrain, *v.* to be ashamed, to slight, to disrespect.
Ihryngai, *v.* to see an apparition or a ghost.
Ihsah, *v.* to be careless, to be indifferent.
Ihsi, *v.* to hate; with "ba," *a.* hateful, disagreeable.
Ihtrim, *v.* to see with terror; with "ba," *a.* forbidding, rotten.
Ihtynning, *a.* ambitious; jealous.
Iing, ka, *s.* a house.
Iit, *v* to search, examine, inspect attentively; also, *s.* ka Iít, glass.
Im, *v.* to live; also, *s.* ka Im, Eve, the first mother of mankind.
Ing, *v.* to burn.
Ingdong, ka, *s.* the back of man or animal.
Ioh, *v.* to have, to possess, get.

Iohmong, *v.* to profit, be rewarded.
Iohsah, *v.* to put against, to charge, (with respect to money,) to remain, to be fixed.
Iom, see Aiom.
Iong, *a.* black colour.
Iriang, *a.* foolish, cruel, savage, peevish.
Isỳnei, *v.* to have mercy, to compassionate; with "ba" prefixed, *a.* merciful, kind.
It, ka, *s.* boundary; a natural boundary marked by a hollow.
It ka hima, ka, *s.* the boundary of a kingdom.
Iu, *v.* to smell.
Iu-bih, *v.* to smell odorous, to emit a sweet agreeable smell.
Iuh, *v.* to trample on, to tread under foot.
Iukhong, *v.* to emit a disagreeable smell, to stink.
Iusit, *v.* to give a nauseous smell like that of urine.

J.

J, the ninth letter in the alphabet, sounded as in English.
Ja, ka, *s.* boiled rice.
Jah, *v.* to leave behind.
Jai, or Jai jai, *a.* calm, lazy, slow, indolent, quiet, easy; *ad.* smoothly.
Jain, ka, *s.* clothes, cloth, kinds of woven materials.
Jainkúp, ka, *s.* an upper garment, a cloak.
Jainphong, or Jimphong, ka, *s.* a jacket put on over the head.
Jainsem, ka, *s.* a female's dress.
Jainspong, or Jingspong, ka, *s.* a turban.
Jainthiah, or Jainkhuptiah, ka, *s.* bed-clothes, sleeping-clothes.
Jait, or Ját, ka, *s.* a tribe, nation, race, species, kind, caste, class, sort.
Jaka, ka, *s.* a place, a locality.
Jakhlia, ka, *s.* filth, dirt.
Jakoid, ka, *s.* a frog; also ka hynroh, or ka beng, a toad, a frog.
Jalyng-khiang, ka, *s.* a painful contraction and swelling of the veins and muscles, extending to the principal joints, and arising from bruises, boils, scars, &c.
Jám, *v.* to stride, to step along.
Jam, *v.* to make a noise; to sound: *a.* "bajam," much, many; sound of a large number.
Jamaw, u, *s.* a kind of edible herb which grows on stones.

Jamta, or Jata, brass ornaments for worshipping.

Jan, *ad.* near.

Janai, *a.* perfect, exact, careful; *ad.* perfectly, exactly.

Jangjang, *ad.* immediately, soon, quickly.

Jangpajang, *ad.* often, daily, frequently.

Janmiét, ka, *s.* evening, near night.

Jár, *p.* any one, whoever, whichever.

Jar, or Jhar, ka, *s.* a net.

Jarjar-jirjir, or Jirjir-jarjar, *a.* solitary, lonely; *ad.* willingly; *p.* whoever.

Jaw, *v.* to drop; to loose water or any liquid.

Jeipyddeh, or Jaipyddeh, *a.* indolent, lazy.

Jér, *v.* to name, to specify; to fix, (used chiefly in reference to fixing the name of anything.)

Jérbhá, *v.* to name plainly.

Jerong, *a.* high, tall; *ad.* above, up.

Jewsew, *a.* very sour, unripe; disappointed, sorrowful.

Jhep, u, *s.* all edible herbs. This word is never used alone, but always in connection with "jhur," as jhurjhep.

Jhia, *a.* sick, ill, indisposed.

Jhum, *a.* damp; also, *v.* to damp, to make damp.

Jhur, u, *s.* vegetable; ki jhur, vegetables.

Jid, *v.* to elect, choose, select.

Jilán, *a.* wide, broad.

Jilew, *v.* to howl, to bark.

Jiliah, *v.* to lick.

Jilih, *a.* smooth, plain surface; also Pynjilih, *v.* to smooth, to make smooth.

Jilliw, u, *s.* June; the deep water moon or month; also, *a.* deep.

Jillon, *a.* neatly dressed, compactly, particularly as to the head.

Jimmang, ka, *s.* May month, the May moon; the jimmang flower moon.

Jin, *v.* to finish, to complete; to leave off.

Jindei, *ad.* regularly, continually.

Jindong, *a.* poor, hungry, shallow, short, narrow.

Jindong-mynsiim, *a.* impatient; short-spirited; out of breath; soon angry.

Jing, ka, *s.* a thing. This word is seldom used, except as a prefix in the formation of verbal and abstract nouns substantive; in which capacity it is extensively

used. It was originally, probably a derivative of "jong" (of), the adjunct of possession: as a prefix it signifies "the thing belonging to," or the "substantial form of," the verb to which it is joined.

Jingai, ka, *s.* a gift, a donation, a present.

Jingaiei, ka, *s.* grace, gift, mercy, a present.

Jingai kam, or Jingai trei, ka, *s.* a giving of employment, the act of employing.

Jingai nguh, ka, *s.* a thank-offering.

Jingaipat, ka, *s.* restoration, a going back, a replacing, (as applied to inanimate objects.)

Jingai ram, ka, *s.* credit.

Jingbah, ka, *s.* a burden, a load; the instrument by which any load is carried.

Jingbam, ka, *s.* food, dinner, victuals.

Jingbiria, ka, *s.* a joke, a sport.

Jingbishar, ka, *s.* a judgment, decision.

Jingbittar, ka, *s.* anger, wrath, indignation.

Jingbuh-lypá, ka, *s.* providence, predetermination.

Jingbytteng, ka, *s.* connection, junction; addition.

'Jingdap, ka, *s.* expiration, fulfilment, cessation.

Jingdúb, ka, *s.* an animal; cattle.

Jing-duh, ka, *s.* a loss, dissolution, failure.

Jingdum, ka, *s.* darkness, gloom.

Jingem, *a.* bruised, crushed.

Jingem snám, ka, *s.* a stripe, a bloody wound.

Jingháp, ka, *s.* a fall, a downfall.

Jinghikai, ka, *s.* learning, education, instruction, doctrine.

Jinghok, ka, *s.* justice, equity, righteousness.

Jingí, *v.* to swim; to float; to flow.

Jingiadat, ka, *s.* a combat, a fight.

Jingiajum, ka, *s.* clamour, tumult.

Jingiaknang, ka, *s.* a covenant, an engagement.

Jingiakren, ka, *s.* conversation, discourse; dialogue.

Jingiakut, ka, *s.* an agreement, covenant, settlement.

Jingiakwahbor, ka, *s.* ambition, avarice.

Jingialang, ka, *s.* a congregation, an assembly; a church.

Jingialeh, ka, *s.* a war, a conflict, a strife, a trial for the mastery.

Jingiamai, ka, *s.* a quarrel, a disagreement.

Jingiania, ka, *s.* a quarrel, a conflict
Jingiáp, ka, *s.* death.
Jingiaráp, ka, *s.* assistance, help, [aid.
Jingiasaid, ka, *s.* a controversy, dispute, discussion.
Jingiashet, ka, *s.* a conspiracy.
Jingiashoh, ka, *s.* a fight, a battle.
Jingiathuh, ka, *s.* an answer, a reply.
Jingia-thuh-khana, ka, *s.* an essay, a treatise, a doctrine.
Jingia-thuh-khana-babha, ka, *s.* good news; the Gospel.
Jingia-thuh-paw, or Jingpaw thuh, ka, *s.* a vision, revelation.
Jingih-kwah, ka, *s.* avarice, covetousness.
Jingihsi, ka, *s.* hatred, enmity.
Jingihthuh, ka, *s.* discernment, perception; knowledge.
Jingit, ka, *s.* a band; a boundary.
Jingitpyllim, ka, *s.* the circumference of a circle; a circle.
Jing-iuhkyjat, ka, *s.* a footstool.
Jingjirhoh, ka, *s.* a cough, a convulsion of the lungs.
Jingjot, ka, *s.* destruction, perdition.
Jingkam, ka, *s.* an act, a work; an office; an art, a handicraft.
Jingkayn, ka, *s.* or Jingkynham, an aspiration, a cleaning of the throat.
Jingkhá, ka, *s.* a birth.
Jing-kha-arsin, ka, *s.* regeneration; a being born again.
Jingkhalai, ka, *s.* lottery, gambling, the brandishing of a sword.
Jingkhang, ka, *s.* a door, a gate; a shutter. [quet.
Jingkhawai, ka, *s.* a feast, a ban-
Jingkhaweit, ka, *s.* fear, terror, dread.
Jingkhein, ka, *s.* an account, a calculation.
Jingkhem, ka, *s.* a fortune; a good omen: on the left.
Jingkhín, ki, *s.* a bolster, a pillow, a lever.
Jingkhuid, ka, *s.* holiness, purity, cleanliness.
Jingkhuslai, ka, *s.* an annoyance, vexation, anxiety, trouble.
Jingkíng, ka, *s.* a bridge; a ladder.
Jingkinia, ka, *s.* a sacrifice, oblation.
Jingkiw, ka, *s.* ascension, an elevation.
Jingklop, ka, *s.* a deceit, a cheating.
Jingkoit, ka, *s.* health.
Jingkordor, ka, *s.* value, excellence.
Jingkrenbein, ka, *s.* calumny, defamation.
Jingkrenbiria, ka, *s.* pleasant conversation, talk producing laughter, joke.

Jingkylli, ka, *s.* a question, an enquiry.
Jingkyndit, ka, *s.* astonishment, amazement.
Jingkynjih, ka, *s.* a leap, a jiggish motion of the body, similar to the Khasia female dance.
Jingkyntang, ka, *s.* devotion, consecration.
Jing-kynteit, ka, *s.* emphasis; an arousing.
Jingkyrmen, ka, *s.* expectation, hope.
Jingkyrshut, ka, *s.* a brush; a rubbing.
Jinglah, ka, *s.* a victory, conquest.
Jinglait, ka, *s.* an escape, salvation.
Jinglakloi, ka, *s.* preparation, equipment.
Jinglár, ka, *s.* a bad or good omen; a sign of misfortune.
Jinglat, ka, *s.* a public feast.
Jingleh, ka, *s.* an office, a profession or employment.
Jingleh-bein, ka, *s.* contempt, injury, persecution, oppression.
Jingleh-biria, ka, *s.* a trick, an amusement.
Jinglong, ka, *s.* existence; a creation.
Jinglum, or Jingialum, ka, *s.* a gathering; a sum, the total contents.
Jingmahám, ka, *s* a threat, warning.
Jingmane-bha, ka, *s.* godliness, strict devotion; deeply scrupulous in the observance of rules and ceremonies.
Jingminot, or Jingminot-jingador, ka, *s.* faithfulness, attention, good behaviour, earnestness, diligence, perseverance.
Jingmon, ka, *s.* will, desire.
Jingmudui, ka, *s.* a complaint, an accusation.
Jingmut, ka, *s.* mind, thought, idea.
Jingmut-ba'mdei, ka, *s.* an error; a mistake; evil thought.
Jingmyntoi, ka, *s.* profit, advantage.
Jing-ngai, ka, *s.* distance, space.
Jing-ngan, *v.* to choke.
Jingngeit, ka, *s.* faith, confidence, trust.
Jing-nguh, ka, *s.* thanks, gratitude. a tributary gift, a salutation.
Jing-nguh-thang, ka, *s.* a burnt offering.
Jing-oh, *v.* to inspect, superintend, [overlook.
Jing-ong, ka, *s.* a message, a saying,
Jing-ot-sher, ka, *s.* circumcision.
Jingpallat, ka, *s.* transgression, iniquity, wickedness.
Jingpang, ka, *s.* illness, disease, distemper.

Jing-phah, ka, *s.* a message, an errand; apostleship.
Jing-phai, ka, *s.* changeableness, variableness, turning back, a return.
Jingphawar, ka, *s.* a comparison, a contrast, a parable.
Jingphohsniw, ka, *s.* a dream.
Jing-phylla, ka, *s.* a wonder, a sign.
Jingphynna, ka, *s.* a cross.
Jingpung-kiad, ka, *s.* distillation.
Jingpun-khun, ka, *s.* conception.
Jingpyllun, ka, *s.* a sphere, a ball, a globe.
Jingpyn-baptisma, ka, *s.* baptism.
Jingpynhier-kyput, ka, *s.* an execution.
Jingpynhún, ka, *s.* comfort, convenience, satisfaction, ratification.
Jing-pynim, ka, *s.* salvation.
Jing-pynkhuid, *s.* sanctification, purification.
Jingpynkloi, ka, *s.* an expedition, a quick despatch.
Jingpynkoit, ka, *s.* what induces convalescence or recovery.
Jing-pynksan, ka, *s.* justification, acquittal.
Jingpynkyllon, ka, *s.* an overthrow; a demolition.
Jingpynlip, ka, *s.* extinction; an extinguisher.
Jingpynlong, ka, *s.* creation; a created thing, anything made to answer a purpose.
Jingpynlong-mraw, ka, *s.* captivity.
Jingpyn-lyngoh, ka, *s.* confusion, tumult; doubt.
Jing-pyn-lynkot, ka, *s.* an abridgment; abbreviation.
Jingpynneh, ka, *s.* an establishment, an institution.
Jing-pynpaw, ka, *s.* revelation; commentary, exposition.
Jingpynphred, ka, *s.* expensiveness, a scattering, extravagance.
Jingpynrem, ka, *s.* condemnation.
Jingpynrit, ka, *s.* a diminution, a lessening, a decrease.
Jingpyn-ryben, ka, *s.* the act of increasing; thickness; courage.
Jingpyn-ryng-kangpár, ka, *s.* banishment, transportation.
Jing-pynshai, ka, *s.* enlightenment, illumination.
Jingpynshang, ka, *s.* an experiment, a trial, an endeavour.
Jing-pynshang, ka, *s.* a temptation, provocation, an instigation to either good or evil.
Jingpynshoi, ka, *s.* a temptation.
Jingpynshong, ka, *s.* establishment, fixture, confirmation, settlement,

a restoration, &c. (as applied to men.)

Jingpynskhem, ka, *s.* a support; a prop; a confirmation.

Jingpynsmat, ka, *s.* a quickening, a revival, a renewing.

Jing-pynsum, ka, *s.* bathing, taking a bath.

Jing-pynthait, ka, *s.* hard labour, drudgery, wearisome means.

Jing-pyntip, ka, *s.* instruction, means of knowledge, acknowledgment.

Jingpyntyngen, ka, *s.* consolation, comfort.

Jingpyrta, ka, *s.* a cry, exclamation.

Jingrat, ki, *s.* an extirpation; an uprooting.

Jing-ri, ka, *s.* cattle, animals; all domestic animals.

Jing-riw-blei, ka, *s.* godliness, piety, religion.

Jingriwnar, ki, *s.* cruelty, hard-heartedness.

Jingsait, ka, *s.* a washing, cleansing.

Jingsămkwah, ka, *s.* inclination, disposition.

Jingsep, ka, *s.* corruption; the seting of the sun, rottenness.

Jingset, ka, *s.* a cover; a stopper, a cork.

Jingshalai, ka, *s.* an evasion.

Jingshár, ka, *s.* an overgrowth; a covering: a resolution; a desire.

Jingshat, ka, *s.* a kind of sting, a casting or throwing of a stone: the ceremony of breaking the egg.

Jingshlur, ka, *s.* courage; heroism, confidence.

Jingshlur-mynsiim, ka, *s.* courage, boldness, daring.

Jing-shong, ka, *s.* a bench, stool, chair, a place for sitting.

Jingshukor, ka, *s.* deception, error, delusion, a mistake.

Jingshun, ka, *s.* enmity, malice; envy.

Jingshur, ka, *s.* boldness, calmness, mostly in a mean sense.

Jingsin, ka, *s.* a nickname.

Jingsín, ka, *s.* a nosegay, a decoration with flowers.

Jing-siw-spah, ka, *s.* redemption.

Jingsngowbha, ka, *s.* cheerfulness, gladness, pleasure.

Jingsngow-lyngngoh, ka, *s.* an embarrassment.

Jingsniw, ka, *s.* corruption; depravity.

Jingstád, ka, *s.* wisdom, discretion, prudence.

Jingsuk, ka, *s.* peace, happiness.

Jingsum, ka, *s.* a bath.
Jingsur, *a.* patient, calm; long.
Jingsur-mynsiim, ka, *s.* patience; *a.* long-spirited.
Jingsybun, ka, *s.* kindness, benevolence, generosity.
Jingsyllok, ka, *s.* communion, fellowship.
Jing-sympat, ka, *s.* a chastisement, a rod, a whip.
Jingtah, ka, *s.* sauce, curry.
Jingthangán, ka, *s.* hunger.
Jingthaw, ka, *s.* a creature; a fabric; any manufactured article.
Jingthiah, ka, *s.* a bed, couch, sofa.
Jingthoin, ka, *s.* compassion, pity, love.
Jingthung, ka, *s.* a plantation, a place for setting seed.
Jingtim, ka, *s.* a curse.
Jingting-khun, ka, *s.* adoption.
Jingtip-da-kaba-pyrshang, ka, *s.* experience, experimental knowledge.
Jingtrei, ka, *s.* a labour, drudgery, work.
Jingtreieh, ka, *s.* drudgery, hard labour.
Jing-úd, ka, *s.* a groan, sigh, moan.
Jing-waluwar, or Jingluwar, ka, *s.* a large circle; a sphere.
Jinjin, *a.* like dust, atomic.
Jinsín, ka, *s.* a louse.
Jintia, *v.* to elevate, to swell as a river, to gather as a large multitude.
Jirein, *v.* to drop slightly, to leak.
Jirhíah, *v.* to swallow liquid into the wrong passage; to choke.
Jirhoh, *v.* to cough; also, *s.* ka jirhoh, a cough.
Jiri, ka, *s.* the India-rubber tree.
Jirjir, *ad.* silently, quietly.
Jir-ngam, *a.* green colour.
Jiw, *ad.* ever, accustomed, habitually; used to be.
Jiwat, *a.* inactive, indolent; inflexible, strong, tough, (used in reference to thread, cord, &c.)
Joit, *ad.* nimbly, quickly, briskly, (in the sense of rising up from an inactive posture.)
Jong, *pr.* of, belonging to; sign of the possessive case.
Jongka, *p.* hers, of her; its, of it, (fem. and neut.)
Jongki, *p.* of them, their, theirs.
Jongmé, *p.* thy, thine, of thee, (masc.)
Jongnga, *p.* mine, of me.
Jongngi, *p.* our, ours, of us.
Jongpha, *p.* thine, of thee, (fem.)
Jongphi, *p.* yours, your, of you.
Jongu, *p.* his, of him, (masc.)

Jor, ka, *s.* origin, root, commencement; essence, substance, nature: laipew ka jat ki jor, the thirty elements. The Khasis suppose there are so many simple elements.

Jot'synei, *v.* to fall short of mercy, to have no mercy; to destroy mercy. The Khasis use the word in the sense of pitying the person so situated.

Juai, *v.* to twist, to wreath, to screw tortuously; to pinch.

Juh, *a.* the same, identical; *v.* to tame, to domesticate.

Jung, ka, *s.* urine.

Jur, *a.* intense, much; deep sounded: ki dakjur, the vowels.

K.

K, the tenth letter in the Khasia alphabet.

Ka, *indef. art.* a, an; also *p. fem. sing.* she, it.

Kad, or Kat, *ad.* more; as many as; so many; like, similar.

Kád, *v.* to tear, to rend.

Kadbah, ka, *s.* a high road, a thoroughfare.

Kadno, or Katno, *ad.* how much? how many?

Kadur-kadar, *s.* a pattern, a likeness, a portrait, image, model.

Kahyn, or Ky-án, *v.* to clear the throat; to aspirate.

Kaid, *v.* to change, to deteriorate.

Kaidda, *v.* to protect, to govern.

Kaidda-maidda, *a.* governing, protecting.

Kait, ka, *s.* a plantain.

Kam, *v.* to work; also, *s.* ka, work, labour.

Kane, *p.* this.

Kano-kano, *a.* any.

Karta, ka, *s.* an age, a generation.

Kata, or Kato, *p.* that.

Kato-kadne, *ad.* a little time, shortly, a while ago.

Kein, or Keino, *ad.* enough, sufficient, finished.

Kem, *v.* to catch, to lay hold of; *a.* fortunate omen to the left.

Khá, *v.* to give birth, to bring forth young, to propagate.

Khad, or Khat, *v.* to shovel; to take up as with a spoon.

Khád, *v.* to consult an oracle. Khád ka Tyrut ka smér, to consult ka Tyrut.

Khadár, *a.* twelve.

Khadduh, *a.* last.

Khadhiniew, *a.* seventeen.

Khadhinrew, *a.* sixteen.

Khadkhyndai, *a.* nineteen.

Khadlai, *a.* thirteen.
Khadphra, *a.* eighteen.
Khadsan, *a.* fifteen.
Khadsaw, *a.* fourteen.
Khadwei, *a.* eleven; literally, more of one.
Khálian, *v.* to bear often, to bring many children.
Kham, *ad.* more, sign of the comparative of adjectives.
Khamti, ka, *s.* a measure of about sixteen inches, from the elbow to the finger-joint, when the hand is closed.
Khan, *v.* to ponder, to think; to intend; to cast lots, to bet.
Khana, ka, *s.* news, report.
Khangai, ka *s.* the yolk of an egg.
Khap, ka, *s.* a confine, boundary, border; a ransom, a pledge: *a.* folded, doubled: also, *v.* to nibble, to pinch.
Khapbrip, *v.* to wink, to close the eyes; to hint, to connive.
Khapnap-khapbet, u or ka, *s.* a miser; *a.* covetous; *ad.* miserly, niggardly.
Khár, *v.* to lift, to pick up.
Khár, *v.* to purge.
Kharai, ka, *s.* a ditch, a dike; a gutter or trench.
Khashár, *v.* to judge, to decide.

Kháw, u, *s.* rice.
Khawai, *v.* to entertain, to make a feast.
Khaweit, *v.* to fear, to be terrified.
Kher, u or ka, *s.* a subject: U Khér u mér, subjects of the same kingdom.
Khet, *v.* to fell trees, also ka, *s.* a throne.
Khia, *a.* heavy, weighty.
Khiah, *v.* to recover, to heal, to become well: *ad.* well.
Khie, *v.* to grow, to increase.
Khie, *v.* go, used only in the imperative.
Khih, *v.* to shave.
Khín, *v.* to support, to move a heavy body by a lever: *s.* ka, a part of the shell of the ominous egg.
Khla, u, *s.* a leopard, a tiger.
Khlabah, *a.* ferocious, cruel, powerful: *s.* u, a large leopard, a tiger.
Khnai, u or ka, *s.* a rat.
Khongpong, *a.* topsy-turvy, higgledy-piggledy, up-side down, head-foremost.
Khreh, *v.* to prepare, to make ready.
Khrei, or Krei, u, *s.* a demon; bakhrei: *a.* scattered.
Khring, *v.* to hold fast by the hand; to assist.
Khuai, *v.* to fish, to catch fish.
Khyllem, or Khyllon, *v.* to fall, to be overthrown, to fall like a tree.

Ki, *pron.* 3d plural, they; also, *pl.* article before nouns of all genders.
Kiar, *v.* to stretch, expand, draw out.
Kiat, *a.* stubborn, obstinate, determined.
Kiaw, ka, *s.* a grandmother: ka Kiaw-tymen, any female ancestor.
Kiba, *pl. relat. pron.* those which.
Kie, *v.* to float; to bear away by the rush of waters.
Kiei-kiei-ruh, *pron. pl.* everything, all things.
Kinia, *v.* to sacrifice, to offer a sacrifice.
Kit, *v.* to carry, to bear a burden.
Kitab, ka, *s.* a book.
Kitraibi, *a.* similar, alike: one's own reproach falling on himself.
Kitryndang, *v.* to mediate, to act as a daysman; to save.
Kíuh, *v.* to tremble, to feel guilty; to fear punishment.
Kíw, *v.* to ascend, to climb.
Kiwei-kiwei, *pron. pl.* others.
Kla, with "ba" prefixed, *a.* mistaken, missed, wrong.
Klád, or Khlád, *v.* to separate, set apart, divide.
Klain, or Khlain, *a.* strong, muscular.
Klak-klak, or Klik-klik, *a.* bright, brilliant; very clear.
Klang, *a.* disappointed, aghast.
Klaw, or Khlaw, ka, *s.* a desert, a wilderness, a jungle.
Klaw, or Khlaw, *v.* to dig; to turn up the ground; to extract.
Klei, or Khlei, *v.* to spit or throw anything, spittle excepted, out of the mouth.
Kleiw, or Khleiw, *ad.* fat, greasy, thick.
Klem, or Khlem, *pr.* without, excepting; bating.
Klet, or Klet-noh, *v.* to forget; to lose from the memory.
Klíar, ka, *s.* the top, the uppermost branches.
Klih, or Khlih, ka, *s.* the head.
Klím, *v.* to commit adultery; unlawful connection of either sex.
Klíng, or Khlíng, *v.* to wash a vessel or cup: *a.* clean, clear; destitute, poor.
Klíng, or Khlíng, ka, *s.* a kite.
Klir-klir, or Khlir-khlir, *a.* clear, clean, spotless.
Kloi, *ad.* quickly, swiftly, soon.
Klong, u, *s.* heart; also ka klong, a vessel or cup made of a dried pumpkin.
Klop, *v.* to deceive, to cheat.
Klur, or Khlur, *v.* to fall off, to fade

away, (used in reference to the leaves of trees, or the hair of man or animal.)

Klúr, or Khlúr, u, *s.* a star.

Knam, u, *s.* arrow.

Knang, *ad.* on purpose, designedly.

Knium, *a.* sullen, morose, sulky, surly.

Ko, sign of the vocative, ho, oh.

Koit, *a.* well, right; in health.

Kong, u, *s.* an elder brother.

Kongdongját, or Khongdongját, ka, *s.* the heel.

Kong-ngor, u, *s.* the husband of a [royal female.

Konguh, *v.* to assent, consent; promise; obey; yield to.

Konguh-khlíh, *v.* to bow the head, to nod.

Kop, ka, *s.* the cover of the bud, outer layer of a bud; cover.

Kor, *ad.* bakor, and *a.* high; over; more, superior.

Kordit, *v.* to vex, torment, punish: *s.* ka, a torment, a woe.

Kordor, *a.* precious, valuable.

Kosiw, or Khosiw, ka, *s.* the knee.

Kot, ka, *s.* all kinds of paper; a letter; a book; an epistle.

Kot, *v.* to reach, arrive at; to call.

Krai, or Khrai, *v.* to square, to form a tree with an axe.

Krei, or Khrei, *v.* to set apart, to separate; to distribute.

Krem, ka, *s.* a cove, a hollow, a cavern.

Kren, *v.* to talk, to speak, to tell.

Krenbein, *v.* to revile, to reproach: to blaspheme.

Krenbiria, *v.* to joke.

Krendaw, or Krenwaddaw, *v.* to criticize, to find fault, to speak against; to be captious.

Krenknium, *v.* to mutter, grumble, mumble.

Krenkylliang, *v.* to grudge, to return a reproach; to converse.

Krenpyrshah, *v.* to speak plainly, intelligently: *a.* bakrenpyrshah, honest, upright, intelligent.

Krensa, *v.* to disown, disavow; to evade.

Krenset, *v.* to speak indistinctly; to mumble.

Krenshai, or Krenshar, *v.* to speak intelligibly or plainly.

Krenthawnang, *v.* to dissemble, to feign; to deceive. [laughter.

Krentynnad, *v.* to joke, to excite

Krew, or Khrew, *a.* exhausted, weak; inveterate.

Kria-kria, or Khria-khria, *v.* to make a shrill voice; to scream.

Kruin, ki, *s.* the white-ants.
Krung, ka, *s.* the side.
Ksain, u or ka, *s.* an insect, a grub, a maggot.
Ksaisiat, u, *s.* a bowstring.
Ksam, *v.* to fix or press the claws or nails in any object.
Ksan, *v.* to gain a suit in law, to conquer in law; to get justice.
Ksangkti, ka, *s.* the arm; the upper arm above the elbow.
Ksaw, ka, *s.* the goddess of the chase, the goddess of trade; a female demon.
Ksew, u or ka, *s.* a dog, a bitch.
Ksi, ka, *s.* a louse; a head-louse.
Ksíang, u, *s.* an advocate, a proxy; a pleader; a vicarious person.
Ksiar, ka, *s.* gold.
Ksing, ka, *s.* a small drum.
Ksiw, u or ka, *s.* a grandson or daughter.
Ksuid u khrei, u or ka, *s.* a demon, a ghost: ki ksuid bymman, imaginary supernatural beings or influences which the Khasias suppose to be rulers of their destinies, and to be the cause of their afflictions and troubles. Those among the Khasias are said to be about thirty in number.

Kta, or Kytha, *v.* to chew, to grind the teeth: Kytah, to handle, to touch.
Ktaw, u, *s.* a grandfather; a male ancestor.
Kti, ka, *s.* the hand.
Ktih, ka, *s.* mud, mire, wet dirt.
Ktin, ka, *s.* a word, speech, dialect, language, the mouth. U Ktin, the Word, Christ.
Ktinduk-ktinsuk, ka, *s.* good or bad news or report.
Ktinktang, ka, *s.* a covenant, an agreement.
Kúh, or Khú, u or ka, *s.* the crop or craw of a fowl or bird.
Kuiah-kuiah, *a.* very flexible.
Kuid, or Khuid, *a.* clean, pure, holy.
Kuidram, or Khuidram, *a.* uninindebted, free from debt.
Kum, *conj.* as, like, so.
Kumklet, *v.* to mistake; to meet an accident by neglect; to forget.
Kumkruin, *a.* innumerable, numberless: lit. like white-ants.
Kum-kum-kam-kam, or Khum-khum-kham-kham, *ad.* confusedly, disorderly, bustlingly.
Kumlympat, *v.* to let fall, to break anything by letting it fall.
Kumne, *a.* like this; thus.
Kumne-kumne, *ad.* now, immediately.

Kumno, *inter.* how? like what? in what manner?
Kumta, *a.* like that, thus.
Kun, or Khun, u or ka, *s.* a son, a daughter; the young of all creatures, whether man or animal: i khun, the dear little one.
Kúna, ka, *s.* an atonement, a peace-offering; satisfaction.
Kunkha, or Khunkha, u or ka, *s.* the children of male relatives; all relatives' children.
Kunkhynnah, u or ka, *s.* a child.
Kunlung, or Khunlung, u or ka, *s.* an infant, a child.
Kunpyngkha, or Khunpyngkha, u or ka, *s.* a base-born child; a child whose father is unknown.
Kuri, or Khuri, ka, *s.* a cup, a mug; any metal cup.
Kurúit, or Khunrúit, u or ka, *s.* a nephew, step-children, a niece; children of a brother or sister.
Kuslai, or Khuslai, *a.* troubled, vexed, perplexing.
Kut, *v.* to finish, to end; to cease: *s.* ka kut, an end, a terminus; a fence; the wall surrounding a village.
Kwah, *v.* to desire, to wish, to want.
Kwai, u, *s.* betel-nut.
Kwlai, u or ka, *s.* a horse, a mare.
Kybá, u, *s.* paddy, rice in the husk.
Kyboh, *v.* to scratch.
Kybum, *v.* to close the lips; to hold a quill or anything between the lips.
Kydang, *a.* satisfied, filled.
Kyddew, *v.* to show, to point, to direct, to inform.
Kyddong, *v.* to enclose, to close on all sides.
Kyjang, with "bajerong," *a.* suspended on high: Lyjang, *a.* suspended, hanged.
Kyjap, *a.* withered, faded, choked.
Kyjat, ka, *s.* the leg; ka slajat, *s.* the foot.
Kyjor, *v.* to caress, coax, comfort.
Kyjup, *v.* to sip, to suck.
Kylai, or Khylhai, u, *s.* the kidney.
Kylla, or Khylla, *v.* to turn, to change; to roll, to alter; to twine: *a.* strange, odd, singular.
Kyllah, or Khyllah, *a.* curious, eccentric, odd, strange; different.
Kyllain, *v.* to twist, to cord, to twine; to change, to be inconstant.
Kyllalyngkot, u, *s.* January; the wood-burning moon.
Kylleng, *ad.* everywhere, all around:

a. universal, boundless space: sawdong kylleng, all around the four corners.

Kyllep, *v.* to cover; to overflow; to hide; to lay in wait; to disappear; to conceal; to cheat, to deceive.

Kyllet, *v.* to inundate, to overflow, (see Kyllep.)

Kylli, *v.* to ask, enquire, question; with "ai," to give in charge; with "shim," to take; with "buh," to put, &c.

Kylliang, *v.* to exchange money; to borrow; to lend.

Kylliap, or Khylliap, *v.* to fold, to roll up.

Kyllong, or Khyllong, *v.* to tie the hair up behind.

Kymá, *v.* to stray, to go astray; used generally with "leit."

Kymábúit, *v.* to be puzzled, perplexed, bewildered, amazed.

Kymen, *v.* to rejoice, to exult, to be pleased.

Kymi, ka, *s.* mother.

Kymih, or Khymih, *v.* to behold, to see, to look.

Kymih-ka-ktin, or Khymih-ka-ktin, *v.* to wait or expect news or an important report; also to examine any conversation or documents.

Kymihmatdong, or Khymihmatdong, *v.* to look cornerwise; to look with suspicion.

Kymihmatliaw, or Khymihmatliaw, *v.* to look over the shoulder, to look maliciously, to look viciously or askance.

Kymihpyllaw, or Khymihpyllaw, *v.* to stare, to fix the eyes, to gaze intently.

Kymihshain, or Khymihshain, *v.* to look hard at, to observe attentively, to look earnestly.

Kymut, or Khymut, or Kmut, ka, *s.* the nose.

[ka, a scuffle.

Kynán, or Iakynán, *v.* to scuffle: *s.*

Kynbat, ka, *s.* noxious weed, a tare; medicine used externally.

Kynbér, and Kynruh, *a.* fluttering, shaking; agitated.

Kynbiang, or Kynthat, *v.* to set on one side, to put out of sight anywhere.

Kyndai, or Khyndai, *a.* nine.

Kyndaipatengniamra, or Khyndaipatengniamra, ka, *s.* the custom of generations; an old custom.

Kyndaiphew, or Khyndaiphew, *a.* ninety.

Kyndaispah, or Khyndaispah, *a.* nine hundred.

Kyndaitrep, or Khyndaitrep, ki, *s.* the first nine original inhabitants of Khasia, according to tradition.

Kyndeh, *v.* to winnow, to sift; to separate the coarse flour from the fine.

Kyndehdohnud, *v.* to trouble, to fear, to shudder, to palpitate.

Kyndew, or Khyndew, ka, *s.* the earth, the ground.

Kyndiah, *v.* to abstain, to refrain from, to reject.

Kyndiat, or Khyndit, *a.* little, a small quantity, (used in speaking of inanimate objects.)

Kyndid, or Khyndid, *v.* to turn over a leaf; to unfold.

Kyndit, *v.* to be afraid, to fear; to awake, to arouse.

Kyndit-byniew, *v.* to revive from death; to reform.

Kyndok, u, *s.* brimstone, sulphur.

Kyndong, *ad.* within, inside: *a.* careful; not forgetful.

Kynduhdohnud, *v.* to condemn; also ka, *s.* grief, sorrow.

Kynér, *v.* to stretch; to reach.

Kynha, *v.* to cry aloud; to make a loud noise as of many people crying.

Kynhíd, *v.* to threaten.

Kynhúi, *v.* to rejoice, to sing, to triumph: also, *s.* ka, a hunter's cry.

Kyniang, or Kniang, ka, *s.* an insect.

Kyniat, or Khyniat, *v.* to push.

Kyniaw, *a.* appearing tired or weak; hanging.

Kyniaw, *a.* old, full grown, large.

Kynih, *v.* to fight, to scuffle: ka, *s.* a scuffle.

Kyniud, or Khyniud, *v.* to creep slowly; to rub the hands.

Kynjai, *v.* to dress neatly, to adorn, to dress vainly.

Kynjat, *v.* to kick.

Kynji, *v.* to jump, leap, skip; to elevate, to project, to dance, (see Kynih.)

Kynjiri, u, *s.* a chain, a gear.

Kynjiriang, *a.* a regular step; fine gait; handsome.

Kynjoin, *ad.* above, on high: *a.* boss-topped.

Kynjut, *v.* to pull, to pluck.

Kynkrip, *v.* to wink; to close the eye; to connive at.

Kynlai, *ad.* apart, afar off, on one side.

Kynmaw, *v.* to remember, recollect.

Kynmawbynriw, *v.* to revive, to arouse from a swoon; to reform; to come to one's self.

Kynnah, or Khynnah, u and ka, *s.* a boy or girl; a child.

Kynnoh, *v.* to pronounce; to articulate.

Kynnoh-hok, *v.* to impute righteousness; to pronounce just.

Kynnoh-pop, *v.* to lay one's own fault to the charge of another; to impute a fault.

Kynrad, u, *s.* a master, a lord.

Kynran, *v.* to pull away; draw off.

Kynran, u, *s.* a coward, a runaway, a lout.

Kynrang, or Krang, *v.* to lift up a burden with a lever; to prop indifferently; to state.

Kynraw, or Khynraw, u and ka, *s.* a lad, a lass; a youth past childhood.

Kynraw, *v.* to clear off, put out of the way, to remove; to rub out.

Kynrei, *a.* many; much in a place.

Kynriadadín, *v.* to flinch, shrink; to backslide.

Kynriah, *v.* to move; to depart; to flee from, to avoid.

Kynriang, *a.* crooked, deformed: *v.* to screw the face and mouth.

Kynroh, ka, *s.* a wall.

Kynroi, *v.* to break up the ground; to cultivate.

Kynroidohnúd, *a.* disturbed; troubled in heart.

Kynruhktin, *v.* to wash the teeth and mouth.

Kynshew, *v.* to collect; to bundle up; to store up, to treasure, to put together; also, *s.* ka jingkynshew, a treasury, a storeroom; a warehouse.

Kynshoh-kyndong, *ad.* aside, apart; separate; also, *s.* ka, a treasury, a storeroom, a godown.

Kynshriang, *a.* handsome, well formed; well dressed.

Kyntang, *v.* to consecrate, to set apart: *a.* devoted, consecrated.

Kynteit, *v.* to terrify, to frighten: *a.* vehement, emphatic, spirited.

Kyntem, ka, *s.* a floor, a threshing-floor.

Kynteng, *v.* to toss up and down.

Kynthér, *v.* to shake off.

Kynthet, *v.* to snatch away; to take away forcibly.

Kynthir, or Kynbir kynthar, *a.* sprightly, strong, buoyant; soaring.

Kynthoh, *v.* to mark; to fix on; to point out a tree to be cut down.

Kynthúp, *v.* to embrace, to take in the arms.

Kyntiw, *v.* to raise, to elevate; to copy.

Kynton, *v.* to raise, to build, to erect; also, ka, *s.* a wall, a burning-place, a fence.

Kyntong, *a.* tall, peerless; a tree whose top is seen above the rest.

Kyntu, *v.* to impel, to stimulate, to urge, to spur on; to ascend.

Kynud, *v.* to hum, to rumble; to make a low rumbling sound.

Kypá, u, *s.* a father.

Kypeh, ka, *s.* an altar; a depository for the bones of the dead of all the tribe; an old burning-place; a custom.

Note. The burning-place among the Khasias is a small square enclosure, each side from 8 to 15 yards in length, with a stone wall about 3 or 3½ feet high enclosing it.

Kypér, ka, *s.* a garden, an enclosure; an orchard; a field.

Kypoh, ka, *s.* the belly; the stomach; *metaph.* the mind, the heart.

Kypú, u, *s.* bread; a cake; a loaf.

Kyrbeit, *v.* to crimp, to curl; to stretch the body as awaking out of sleep; to crisp; to become crooked; to draw in.

Kyrdep, or Khyrdep, *v.* to shut, to close; to wind up a case.

Kyrdoh, *v.* to articulate with difficulty, to pronounce; to bless; to make any effort out of great debility.

Kyrdon, ka, *s.* a part, a division; a layer, a stratum, a protuberance, a projection; a step or stair.

Kyrdong, or Khyrdong, ka, *s.* rice not cleansed from the husk.

Kyrdop, or Khyrdop, ka, *s.* an entrance; a gate; an avenue.

Kyrduh, *a.* destitute; poor; without food, hungry.

Kyreit, *a.* wanton, obscene, adulterous.

Kyrhin, *a.* luxuriant, fruitful, plentiful; plain.

Kyrhoi, *a.* blooming, flowery.

Kyrhuh, *v.* to roar.

Kyriat-byniat, *v.* to gnash the teeth.

Kyrkait, *v.* to bark; to talk loudly.

Kyrkhah, *v.* to cough hard; to scrape the throat.

Kyrkhait, *v.* to make a sound like the cracking of bones.

Kyrkhú, *v.* to bless.

Kyrkih, or Kyrdar, *ad.* hastily; hurriedly, quickly.

Kyrmen, *v.* to hope, expect, wait for.

Kyrngah, *v.* to dissent, differ, disobey; to nod disapprobation.
Kyroh, *v.* to notch; to appoint, to settle: also, *s.* ka, a notch.
Kyrpád, or Kyrpon, *v.* to supplicate, implore, pray.
Kyrphang, *a.* separated, apart.
Kyrshan, *v.* to support; to endeavour, to push against.
Kyrshut, *v.* to rub, to brush.
Kyrsiw, *v.* to awaken, to shake, to arouse from sleep.
Kyrteng, ka, *s.* a name, an appellation.
Kyrthep, *a.* overflowing, overwhelming.
Kyrtiangdín, *v.* to repent, turn about, to change; to desist from one's purpose; to be avenged on a culprit's children.
Kyrtoh, *v.* to rebound, to reverberate.
Kyrtong, *a.* intelligent, prudent; large, strong.
Kyrwain, or Khyrwain, *a.* tidy, well dressed; self-important.
Kyrweh, or Khyrweh, *a.* good looking; upright; foppish.
Kyrwoh, u, *s.* a ring, a link.
Kytha, *v.* to bite hard; to crack any hard substance with the teeth; also, *a.* a biting or acute pain.

L.

L, the eleventh letter of the alphabet.
La, sign of the past tense; it signifies an act as being now complete, or time as having arrived. It is also occasionally used as the sign of the possessive pron.; as, u la kypá, *his father;* and as an abbreviation of *lada* (if), as, la u'n leit, *if he will go.*
La, *ad.* since, ever since.
Ladap, *a.* full, filled.
Lade, *refl. p.* self, myself, himself, thy- her- it- our- your- their- self or selves; also, *s.* self.
Ladír, *a.* unseasonable, out of season; also, *s.* ka, the passing away of the season.
Lah, *v.* can, to be able; used as an *aux. v.* to signify physical power, or dexterity to perform any act. (Vide Grammar, page 34.)
Lahá, ka, *s.* sealing-wax.
Lai, *num. a.* three.
Laiphew, *a.* thirty.
Laispah, *a.* three hundred.
Lait, *v.* to deliver, to set free, to disentangle; to pass; to depart.
Lait-ram, *a.* unindebted, free from debt.
Lajanmíet, *ad.* in the evening; near [night.

Lakloi, *a.* ready, prepared, equipped.
Lakoid, *a.* corrupted, deteriorated, (with respect to morals.)
Lakut, *v.* it is ended, it is concluded.
Lalíar, ka, *s.* the point of a plantain leaf; the top of a tree.
Lalot, u or ka, *s.* a glutton, a great eater.
Lalut, *a.* ceased, finished; spent.
Lalut-kabamut, *a.* decided, determined, resolved.
Lalyndet, *v.* to depart, turn the back; to forsake; to be unfaithful.
Lama, ka, *s.* a flag, a small sail; a banner.
Lamíet, *ad.* nightfall, gone night.
Lamlér, *v.* to tell a lie, to speak falsehood; ka, *s.* a falsehood.
Lammiir, or Lamwir, *a.* mad, crazy.
Lane, *conj.* or, nor.
Lang, *v.* to collect, to gather, congregate: *ad.* together.
Langbrot, u or ka, *s.* sheep.
Lano, *ad.* when, (used in reference to future time.)
Lano-lano, *ad.* henceforward.
Lanore, *ad.* shortly, soon; by and by.
Lap, *v.* to overtake, to catch anything by pursuit.
Lapmíet, *ad.* overtaken by night.
Lashibit, *ad.* soon, often, after a little, by and by.
Latom, ka, *s.* the top, the spinning top, whip-top, &c.
Lawadong, ka, *s.* a consecrated grove, forbidden wood.
Lawbah, ka, *s.* a forest.
Lawei, *ad.* hereafter, in coming time, long to come.
Lawei-lawei, *ad.* any time hereafter.
Leh, *v.* to do, to act, to perform.
Leharsap, *v.* to adulterate; to deceive; to cheat.
Lehbein, *v.* to persecute; contemn, despise.
Lehdonakor, *v.* to behave well; to conduct one's self well.
Lehdondur, *v.* to make a fine gait; to appear vain.
Lehkai, *v.* to trifle; to play.
Lehmeng, or Lehkhraw, *v.* to act haughtily or proudly.
Lehno, *v.* to throw away; give away; to make off, to dispense.
Lehsa, *v.* to offend, to disappoint; to avoid; evade; to desist.
Lehum, *v.* to pour water; to urinate.
Leitkai, *v.* to walk for exercise.
Leng, an inseparable particle, prefixed to other words. It is de-

rived from "pylleng," an egg, and signifies generally something done to or sought from an egg.

M.

M is the twelfth letter in the Khasia alphabet.

Ma, *v.* to be suspicious or timid; to be zealous, to be eager or anxious: *ad.* zealously; also, *s.* u Ma, an uncle: a prefix joined to personal pronouns to make them emphatic; as, manga, I; maphi, you; mau, he; maka, she herself, &c. (Vide Grammar, page 15.)

Mád, *v.* to taste.

Madan, ka, *s.* a field, a meadow, a plain; a flat country.

Maham, *v.* to warn; to threaten.

Mahed, u, *s.* a worshipper with silver and brass ornaments on.

Mai, *v.* to quarrel, scuffle; to scold.

Maian, ka, *s.* a mystery, a secret: *ad.* mysteriously.

Maidda, *v.* to protect; to ward off quarrels.

Makua, *s.* a mendicant.

Mamla, ka, *s.* a quarrel, difference: *a.* quarrelsome.

Man, *v.* to increase, to prosper; to be, to exist.

Maná, *ad.* prodigally, uselessly.

Mane, *v.* to worship; to revere; to adore.

Mano, *interog. pron.* who?

Mano-mano-ruh, *p.* some one, any one.

Máp, *v.* to forgive, to pardon.

Mareh, *v.* to gallop, to run fast, to race; to whirl about.

Mariang, *v.* to turn about swiftly; to whirl; to move quickly (see Mareh); also ka, *s.* the world, (repeated with *ka pyrthei.*)

Markhap, *ad.* near, on the border.

Marshiliang, *ad.* one side; only one side.

Marwei, *ad.* alone, only; one person only, lonely.

Massi, u or ka, *s.* an ox, a bull; a cow; cattle.

Massidáp, u, *s.* a bullock.

Massikyrtong, u, *s.* an ox, a bull.

Mastih, *v.* to exercise with the sword, to fence; to leap joyfully.

Matlah, or Madlah, *a.* blind.

Maw, u, *s.* a stone, a rock.

Mawbynna, u, *s.* a tombstone; a stone pillar; a monument.

Maw-duwan, or Mawdupat, u, *s.* a stone altar.

Maw-lyngna-bakordor, u, *s.* a gem; any precious stone.

Mawria, u, *s.* a pebble, a small stone.
Mawshamok, u, *s.* flint.
Maw-shíing, u, *s.* a bone depository; a repository for the bones of the dead.
Mawshun, u, *s.* limestone.
Mawsiang, u, *s.* a rock.
Me, *p.* thou, thee (masc.)
Meh, *v.* to blaze, to flame.
Mei, ka or i, *s.* mother, mamma; a term of honour or respect.
Meitang, or Meitait, *v.* to vow, to bind one's self.
Met, ka, *s.* the body.
Miat, *a.* well, pleasant; repeated with bha, as, sngowbha, sngowmiat.
Miaw, ka, *s.* a cat.
Mieit, or Miej, ka, *s.* a table.
Miet, ka, *s.* night.
Mih, *v.* to grow, to rise, to spring; to come out.
Mihsngi, or Mih'ngi, ka, *s.* the east, sunrise; oriens.
Mithai, ka, *s.* sweetmeat.
Mluh, ka, *s.* salt.
Mon, *v.* to wish, to will, to choose, to desire, want: *s.* ka, will, choice.
Mong, *v.* to wound, hurt, to scarify: *s.* ka, a wound, a bruise.
Muda, ka, *s.* an article brought to confirm any evidence.
Mudiaw, *a.* contemptible; dwarfish, diminutive.
Múdui, *v.* to complain, accuse; to speak against.
Muluk, ka, *s.* a village; a district; a country.
Mut, *v.* to think, to suppose.
Mutngiew, *v.* to ponder, to calculate, to muse; to fancy.
Myn, a prefix seldom found in a separate state; it signifies, in, at, by, used chiefly in reference to past time.
Mynaria, *ad.* formerly, before.
Myndang, *ad.* at the time when; just now; only.
Myndanglong, *ad.* in the beginning of any person or thing.
Myndangrang, *ad.* seasonably; when it is fair.
Mynhyndai, *ad.* anciently.
Mynhynne, *ad.* just now; a short time past.
Mynhynnin, *ad.* yesterday.
Mynkhymat, *ad.* in presence of, in the beginning of, at the commencement of any period, season, or era.
Mynmiet, *ad.* in, at, or by night.
Mynno, *ad.* when, at which time; (used in reference to past time.)

Mynno-mynnoruh, *ad.* sometimes; any time; ever.
Mynnore, *ad.* a little time since.
Mynnyngkong, *ad.* at first, in the beginning.
Myrad, or Mrad, u or ka, *s.* a beast, a wild animal.
Mynrain, *a.* bashful, modest; shame-[ful.
Myraw, or Mraw, u or ka, *s.* a servant, a slave.
Mynsaw, ka, *s.* a wound, a bruise; an accident: *a.* bloody.
Mynsiim, ka, *s.* a spirit, the soul; breath; also, *v.* to breathe, to respire: u Mynsiim, the divine spirit.
Mynsngi, *ad.* by day, during the day.
Mynstep, *ad.* in the morning; during the morning.
Mynta, *ad.* now, at present; to-day.
Myntoi, *v.* to profit, to gain; to value; to esteem: *a.* profitable.
Mynwei, *ad.* in past time, formerly.

N.

N is the thirteenth letter in the alphabet.
Na, *pr.* from, by; according to.
Naba, *conj.* because, for, on account of; hence.
Náduh, *c.* since, from the time which.
Náduh-háduh, *ad.* from end to end, wholly, entirely.
Nai, or yn-nai, *v.* not to want; not to wish: *ad.* no, not.
Naiba-kyndiat, *ad.* on account of a trifle.
Nailár, u, *s.* August moon; the month when the *jato lár* plant grows with a red flower.
Nailúr, u, *s.* September moon; the month for ploughing the ground.
Naitang, u, *s.* the July moon: the bad-smelling moon.

Note. So called on account of the effluvia arising from the living plants, insects, &c. destroyed by the rains.

Naiwing, u, *s.* November moon; the earthen pot moon.
Naka-bynta, *pr.* on account of, for the sake of.
Nakra, ka, *s.* a drum, a gong.
Nalor, *ad.* from above, from the top.
Nang, *v.* to be able, can; to be skilful or dexterous, to know how to do anything.

Note. "Nang" is generally used in reference to mental ability or knowledge; whilst "lah" refers to physical ability or strength.

Nangkhan, *v.* to consult an oracle; to divine.

Nangne, *ad.* from this; hence.
Nangno, *ad.* from what place? whence?
Nangta, *ad.* from that; thence.
Napoh, *ad.* from within; from below; from under.
Nár, u, *s.* iron. [outside.
Nashabar, *ad.* from without, from
Nat, ka, *s.* a branch: *a.* woollen: *s. ka ba nat,* woollen clothes.
Ne, *conj.* or.
Ne. u or ka, *p.* this: *ki ne,* these.
Neh, *v.* to be fixed; settled; to remain, to continue; to do, to act.
Nep, ka, *s.* a sharp instrument: *a.* sharp; a counterpane, a blanket.
Ni, *a.* fine, small; well powdered.
Nia, ka, *s.* a cause; equity, justice.
Niad, *v.* to wipe, sweep; to clean.
Níam, ka, *s.* habit, custom, usage, practice: religion.
Níamblei, ka, *s.* godliness, the religion of God.
Níang, or Kníang, ka, *s.* an insect.
Níang-bah, or Sníang-bah, u, *s.* a large pig.
Níang-iong, u, *s.* a black pig.
Níang-riang, ka, *s.* a river goddess.
Niat, *v.* to remove; to snatch or force away; transfer; to push off violently.
Nírbah, ka, *s.* the stomach.
Nír-lang, ki, *s.* small intestines.
Nirlong, or Nyllong, ka, *s.* the rectum.
Niut, ka, *s.* tares; all worthless herbs.
Niwhtymoh, u, *s.* the beard.
Niwma, *ad.* very well; that will do, be it so.
Noh, *ad.* away, off.
Noh, *v.* to jump down a precipice.
Nong, u or ka, *s.* a citizen; an original inhabitant of a place; an agent; a fellow; gain; reward; profit. In composition it conveys the idea, (1.) of a villager, or of a resident or a citizen of any country; (2.) of a verbal agent or a fellow, like the Hindusthani *wálá;* as, u nongleh, *karnewála,* a doer, an author; u nongthoh, *likhne-wálá,* a writer, a scribe; u nong-ai, *dene-wálá,* a giver, a donor, etc.
Nongadong, u or ka, *s.* a prohibitor; he who forbids.
Nongador, repeated with nongminot, u or ka, *s.* a keeper, a protector; a watchman.
Nongai, u or ka, *s.* a giver, a donor a rewarder.

Nongai-ei, u or ka, *s.* a patron, a rewarder; he who confers favour.
Nong-aipat, u or ka, *s.* a restorer, a renovator.
Nongairam, or Nongpyn-thiahram, u or ka, *s.* a creditor, an usurer.
Nongáp, u or ka, *s.* a watchman.
Nong-arsap, u or ka, *s.* a hypocrite, a corrupter.
Nongartatín, u or ka, *s.* a doubter; a hesitating person.
Nongbahkhlih, u or ka, *s.* a surety, a bail.
Nongbám, u or ka, *s.* an eater.
Nongban, u or ka, *s.* an oppressor, a tyrant; a printer, a pressman; he who presses.
Nongbatai, u or ka, *s.* an interpreter; a commentator.
Nongbeh, u or ka, *s.* a driver, a chaser.
Nongbeh-mrád, u or ka, *s.* a hunter.
Nongbet, u or ka, *s.* a sower.
Nongbiet, u or ka, *s.* a fool: *a.* foolish, ignorant, barbarous.
Nongbiria, u or ka, *s.* a jocular fellow.
Nongbishar, u or ka, *s.* a judge, an arbiter.
Nongbishni, u or ka, *s.* an envious person; a rival.
Nongbúd, u or ka, *s.* a follower.
Nongbúdnam, u or ka, *s.* a suspicious person.
Nongbuh, u or ka, *s.* a fitter up; he who places or sets in order.
Nongbuhhai, u or ka, *s.* a forerunner.
Nongburom, u or ka, *s.* an admirer; he who honours; an adorer.
Nongbyndi, u or ka, *s.* a jailer; he who binds.
Nongbysa, u or ka, *s.* a nourisher, a feeder; a protector.
Nongbythah, u or ka, *s.* a teacher, an instructor.
Nongdain, u or ka, *s.* a punisher; he who inflicts a penalty or punishment.
Nongdang, or Nongsydang, u or ka, *s.* a beginner.
Nongdawa, u or ka, *s.* a claimant.
Nongdeng, u or ka, *s.* a wearer of jewels or any ornaments.
Nongdie, u or ka, *s.* a seller, a salesman.
Nongdih, u or ka, *s.* a drinker.
Nongdihduma, u or ka, *s.* a smoker.
Nongdihkiad, u or ka, *s.* a drunkard, a tippler.
Nongduh, u or ka, *s.* a ruined person; a loser.
Nongduhleh, u or ka, *s.* a covenant-[breaker.

Nongduwai, u or ka, *s.* he who prays; a suppliant.
Nonghukom, u or ka, *s.* a commander; he who orders.
Nongiajam, or Nongjam, u or ka, *s.* a noisy fellow, a brawler.
Nongiakhein, u or ka, *s.* an exchanger.
Nongiakren, u or ka, *s.* he who converses; a talker.
Nongiakut, u or ka, *s.* an agreement-maker; a hirer.
Nongiakylliang, u or ka, *s.* a lender, banker; he who converts.
Nongngeit, u or ka, *s.* a believer.
Nongngiew, or Nongkheiu, u or ka, *s.* an accountant, a reckoner.
Nongngor, u or ka, *s.* a vinedresser; he who prunes.
Nongialam, u or ka, *s.* a guide, a leader, a conductor.
Nongialang, u or ka, *s.* a gatherer, a collector.
Nongialap, u or ka, *s.* an orator, an announcer, a preacher.
Nongialum, u or ka, *s.* a collector.
Nongiam, u or ka, *s.* a weeper, he who cries.
Nongíamai, u or ka, *s.* a contentious fellow.
Nongiap, u or ka, *s.* a dead person.
Nongiapom, u, *s.* a soldier.
Nongiarap, u or ka, *s.* an assistant, a helper.
Nongiariwai, u or ka, *s.* a singer.
Nongiaroh, u or ka, *s.* a eulogizer, he who praises.
Nongiasaid, u or ka, *s.* a disputant, a pleader.
Nongiaseng, u or ka, *s.* a composer; a rhetorician, a logician.
Nongiasoh, u or ka, *s.* a joiner, he who unites or joins.
Nongiasyllok, u or ka, *s.* a partner, a companion, counsellor, adviser.
Nongiathuh, u or ka, *s.* a narrator; a reciter, an historian.
Nongiathuhkhana, u or ka, *s.* a teller of news, an historian.
Nongiathuhkhana-ba-bha, u or ka, *s.* a teller of good news; an evangelist.
Nongiathu-lypha, u or ka, *s.* a foreteller, a prophet.
Nongieit, u or ka, *s.* a lover.
Nongih, u or ka, *s.* a seer, an observer.
Nongihbein, u or ka, *s.* a despiser, a scorner.
Nongihkwah, u or ka, *s.* a covetous man, an avaricious man.
Nongihsih, u or ka, *s.* a hater, one who hates.

Nongim, u or ka, *s.* a liver; a living person.
Nongioh, u or ka, *s.* a possessor, a holder.
Nongiohpateng, u or ka, *s.* an heir, an heiress.
Nongisynei, u or ka, *s.* a merciful or kind person; a compiler or gatherer of anything together.
Nongjingih, u or ka, *s.* a swimmer.
Nong-jingngoh, u or ka, *s.* an inspector, overseer, superintendent.
Nongjít, u or ka, *s.* an elector; he who selects.
Nongkam, u or ka, *s.* a workman, or woman.
Nongkenia, u or ka, *s.* a sacrificer.
Nongkhawai, u or ka, *s.* an entertainer, a feast-maker.
Nongkhaweit, u or ka, *s.* a coward, a timid person.
Nongkhi, u or ka, *s.* a barber, a shaver.
Nongkhlád, u or ka, *s.* a divider, he who separates.
Nongkhlaw, u or ka, *s.* a digger.
Nongkhrong, u or ka, *s.* a taxgatherer, a collector of money.
Nongkhuai, u or ka, *s.* a fisherman.
Nongkit, u or ka, *s.* a porter, a bearer, a carrier.
Nongkiw, u or ka, *s.* a climber, he who ascends.
Nongklím, u or ka, *s.* an adulterer or adulteress.
Nongklop, u or ka, *s.* a deceiver, a cheat.
Nongkrenkhnium, u or ka, *s.* a mutterer, a grumbler.
Nongkrensah, u or ka, *s.* an evader, one who disavows; a reserved or churlish person.
Nongkrenthawnang, u or ka, *s.* a dissembler, romancer.
Nongkwah, u or ka, *s.* a wisher, a desirer, an avaricious man.
Nongkyllánrong, u or ka, *s.* a painter, a dyer.
Nongkylli, u or ka, *s.* an enquirer, a questioner.
Nongkylliap, u or ka, *s.* a folder.
Nongkyndiah, u or ka, *s.* an abstainer.
Nongkynnoh, u or ka, *s.* a pronouncer, an enunciator.
Nongkynton, u or ka, *s.* a gatherer of heaps; a builder, an architect.
Nongkyrmen, u or ka, *s.* an expectant; one who hopes.
Nonglait, u or ka, *s.* a freed man; a person who is set at liberty.
Nonglamlér, u or ka, *s.* a liar,

Nonglap, u or ka, *s.* a person who overtakes or apprehends.
Nongleh, u or ka, *s.* an actor, a doer, a workman, an artisan.
Nongleharsap, u or ka, *s.* a cheat, a deceiver.
Nonglehbein, u or ka, *s.* a persecutor, an injurer.
Nonglen, u or ka, *s.* a denier; he who forsakes.
Nongluh, u or ka, *s.* a revealer of secrets; a suggester.
Nonglut, or Nongpynsyrwa, u or ka, *s.* a profligate, a spendthrift.
Nongmane, u or ka, *s.* a worshipper, an adorer.
Nongmap, u or ka, *s.* a pardoner; he who forgives.
Nongmudui, u or ka, *s.* a complainant, accuser.
Nongmyntoi, u or ka, *s.* a gainer, he who profits.
Nongniád, u or ka, *s.* a wiper, a sweeper.
Nongnilam, u or ka, *s.* an auctioneer.
Nongot, u or ka, *s.* a reaper, a mower; a cutter.
Nongpalat, u or ka, *s.* a transgressor.
Nongpán, u or ka, *s.* a seeker; a petitioner.
Nongpen, or Nongshun, u or ka, *s.* an envious person.
Nongphah, u or ka, *s.* a sender.
Nongphla, u or ka, *s.* a confessor.
Nongpra, u or ka, *s.* a law-breaker, a transgressor, he who falls.
Nongpuh, u or ka, *s.* a digger.
Nongpule, u or ka, *s.* a reader.
Nongpyllait, u or ka, *s.* a deliverer, he who sets free.
Nongpynáp, u or ka, *s.* he who delays, or causes to wait.
Nongpyndam, u or ka, *s.* an effacer, a blotter out.
Nongpyndap, u or ka, *s.* a filler, he who fills.
Nongpyndep, u or ka, *s.* a finisher, a completer, a perfecter.
Nongpyníap, u or ka, *s.* a murderer.
Nongpynieng, u or ka, *s.* a lifter up, an establisher.
Nongpynih, u or ka, *s.* a revealer, a discoverer.
Nongpynjot, u or ka, *s.* a destroyer, a spoiler.
Nongpynkad, u or ka, *s.* a tearer; a disturber of peace.
Nongpynkhein, u or ka, *s.* a breaker, a transgressor.
Nongpynkordit, u or ka, *s.* he who causes torment or pain.

Nongpynlip, u or ka, *s.* he who extinguishes or puts out.

Nongpynlong, u or ka, *s.* a maker, a creator.

Nongpynmeh, u or ka, *s.* a kindler, a blaze-maker.

Nongpynneh, u or ka, *s.* an establisher, he who fixes or places.

Nongpynpaw, u or ka, *s.* an explainer ; a discoverer.

Nongpynrem, u or ka, *s.* he who condemns.

Nongpynryben, u or ka, *s.* an encourager, a hardener, a bold or cruel person.

Nongpynshang, u or ka, *s.* a tempter.

Nongpynslein, u or ka, *s.* a delayer, a procrastinator.

Nongpynsniw, u or ka, *s.* a ruinator, a spoiler, an injurer.

Nongpynsum, u or ka, *s.* he who bathes another.

Nongpynthiah, u or ka, *s.* he who causes another to lie or to sleep ; he who makes prostrate.

Nongpyntyngen, u or ka, *s.* a comforter.

Nongpyrkhat, u or ka, *s.* a thinker, a student, a ponderer.

Nongpyrthew, u or ka, *s.* a seeker, an enquirer. (see Nongkylli.)

Nongpyrthuh, u or ka, *s.* an imitator, a mocker.

Nongring, u or ka, *s.* a puller, a leader ; he who draws.

Nongriwai, u or ka, *s.* a poet, a composer of poetry ; the psalmist.

Nongrykhie, u or ka, *s.* a laugher. one who laughs.

Nongsahmaw, u or ka, *s.* a breaker of stones ; a stone-cutter.

Nongsain, u or ka, *s.* a melter, he who fuses ; an orator, an eloquent speaker.

Nongsait, u or ka, *s.* a reasoner, an arguer ; a pacifier.

Nongsait-jain, u or ka, *s.* a washerman.

Nongsap, u or ka, *s.* a thatcher.

Nongsár, u or ka, *s.* a sweeper.

Nongshád, u or ka, *s.* a dancer.

Nongshah, u or ka, *s.* a sufferer.

Nongshakri, u or ka, *s.* a servant.

Nongshakyma, u or ka, *s.* a wanderer.

Nongshán, u or ka, *s.* a supporter ; an upholder.

Nongshat, u or ka, *s.* a dasher, he who pelts or dashes.

Nongshem, u or ka, *s.* a finder, a discoverer.

Nongshemkylliang, u or ka, *s.* a borrower.

Nongshet, u or ka, *s.* he who boils; a cook; an intriguer.

Nongshím, u or ka, *s.* a recipient; he who takes.

Nongshún, u or ka, *s.* an enemy, an envious person.

Nongsiwspah, u or ka, *s.* a redeemer, a deliverer, a bail.

Nongsleh, u or ka, *s.* an anointer; he who puts oil or grease.

Nongsliang, or u ba sliang, u or ka, *s.* a thirsty person.

Nongsngáp, u or ka, *s.* a thinker, he who meditates.

Nongstah, u or ka, *s.* a hewer of wood; a carpenter.

Nongsum, u or ka, *s.* he who bathes.

Nongsúm, u or ka, *s.* a spearer; a spearman.

Nongsúmar, u or ka, *s.* a watchman, a keeper.

Nongsuitrong, u or ka, *s.* a dyer.

Nongsydang, u or ka, *s.* a beginner.

Nongsyntiat, u or ka, *s.* a spy, a lier in ambush.

Nongteh, u or ka, *s.* a binder, he who ties.

Nongtei, u or ka, *s.* a builder, an architect.

Nongtep, u or ka, *s.* a person who buries, a grave-digger.

Nongthang, u or ka, *s.* an incendiary; he who sets fire.

Nongthaw, u or ka, *s.* a creator, a builder, a maker. U Nongthaw, the Creator.

Nongthawnang, u or ka, *s.* a dissembler, a feigner, a forger.

Nongtheh, u or ka, *s.* a pourer, he who pours liquid.

Nongthep, u or ka, *s.* a putter in, a maker up.

Nongthoh, u or ka, *s.* a writer, a scribe; a wood-cutter.

Nongthung, u or ka, *s.* a planter.

Nongtih, u or ka, *s.* a miner.

Nongtim, u or ka, *s.* a swearer, he who curses.

Nongtingkhún, u or ka, *s.* an adopter, a person who adopts.

Nongtuh, u or ka, *s.* a thief, a stealer.

Nongwád, u or ka, *s.* a seeker, a searcher.

Nongwallam, u or ka, *s.* a bearer, a person who brings.

Nongwan, u or ka, *s.* a comer, a person who comes.

Nongwanwir, or Nonwanháp, u or ka, *s.* a stranger, foreigner, emigrant.

Nongwih, u or ka, *s.* a dipper.

Núd, *v.* to dare, to venture.

Núid, *v.* to divide, to separate; to set apart.
Num, (yn-u'm,) a negative particle used only in a future sense, shall not, will not, should or would not.
Núr, ka, *s.* a drain, a trench.
Nusip, ka, *s.* destiny, fate; the appointed time to die.
Núti, u or ka, *s.* an adulterer, a fornicator: with *ba*, *a.* licentious, lascivious, wanton; as, banúti.
Nyngkong, *a.* first, foremost.

O.

O, the fourteenth letter, and the fourth vowel in the alphabet.
Oh, or O, *interjection*, oh! oh!
Ohi, *interj.* fie!
On, (connected with *leit* or *wan*,) *v.* to put in a certain place; to accompany to a certain distance; to send a person on his way.
Ong, *v.* to speak, say, tell.
Ongbíang, *v.* to say enough, to speak properly, to tell the truth.
Ongém, *v.* to deny, refuse, say no.
Ot, *v.* to cut, to reap, to mow.

P.

P is the fifteenth letter in the alphabet, and is pronounced as in English.

Pád, ka, *s.* a territory, a province.
Pah, *v.* to coax, to flatter.
Pahuh, *a.* liberal; rich; extravagant.
Pahuhhai, *a.* wealthy; rich.
Pait, *v.* to break; to lance; to divide with a knife; to multiply; to make numerous.
Paitarliang, *v.* to divide or split into two
Paítbah, *a.* many, a multitude, a concourse.
Paitphiaw, *v.* to break irrecoverably; to render useless.
Paitpynat, *v.* to divide into branches; to arrange.
Pajait, *v.* to pull, to drag, to draw.
Pakai, ka, *s.* a small portion.
Palang, *a.* semicircular, hemispherical.
Pán, *v.* to seek, to beg, to ask, to crave, to pray.
Pang, ka, *s.* pain, illness, disease; *v.* to be ill.
Pangjingngan, *a.* excruciating; intense pain.
Pangshoh, ka, *s.* throbbing pain; a fever.
Pankylliang, *v.* to borrow.
Para, u or ka, *s.* a brother; a sister; a cousin.

Parabriw, ki, *s.* fellow-men; mankind.

Parajor, u or ka, *s.* a fellow-citizen; a person descending from the same stock.

Parakha, or Paraman, ki, *s.* persons descended from the same stock and growing up together; persons descending from the same ancestors on the male side.

Parakhún, Parapait, Parahajar, ki, *s.* subjects of the same king; people of the same nation.

Paralok, u or ka, *s.* a friend, a companion.

Paramarjan, u or ka, *s.* a neighbour.

Paramarkap, ki, *s.* fellow-subjects; fellow-citizens.

Parasohshnong, u or ka, *s.* a stranger, an emigrant; one who is a resident of a village, without belonging to any of the families of the village.

Pasiaw, *ad.* secretly, silently, in a whisper.

Pat, *a.* again, yet; a second time.

Pataithar, or Pathar, *a.* irregular, wandering; *ad.* at random.

Pateng, ka, *s.* a layer; a part of time; a generation.

Pateng-la-pateng, *ad.* layer on layer; step by step; generation after generation.

Pateng-pateng, *ad.* traditionally, generation after generation.

Patmet, u or ka, *s.* a person in the decline of life.

Pawangtydong, *v.* to wag the tail.

Pawer, or Phawer, *a.* rumoured; indistinct; hearsay.

Péh, *v.* to blow, to make wind; to winnow.

Pei, *v.* to pierce; ka, *s.* a rag, a worn-out garment used of anything to which a hole has happened.

Pen, *v.* to envy, to be angry or jealous.

Pensniw, or Punsniw, or Ponsniw, *v.* to design evil.

Pep, *v.* to lose time; to defer, delay; not to go or come according to custom or former intention.

Pér, *v.* to float.

Phah, *v.* to send.

Phahnoh, to send or drive away.

Phahder, *a.* a broad foot, a wide foot; broad.

Phahwar, *v.* to teach; to instruct in certain ceremonies.

Phai, *v.* to return; to turn round; to reel; to vary, to change: *pbai* or *pai*, to make a point, to sharpen.

Phaidúin, *v.* to forsake, to abandon; to turn the back.
Phaikypoh, *v.* to attend; to turn the face.
Phailyndet, *v.* to turn the back; to forsake.
Phálam, *v.* to send along with, to send in charge or in company.
Phalor, ka, *s.* a gateway; a sluice.
Phán, u, *s.* a potato.
Phang, ka, *s.* a border, limit, confine; coast; bank of a river; seashore; share, lot, portion; luck: *ad.* about, around.
Pharshi, ka, *s.* a parable, a simile, a comparison.
Phawár, *v.* to compare, to liken, to institute a comparison.
Phér, ka, *s.* a difference; *a.* different, not the same.
Phet, *v.* to run.
Phetnoh, *v.* to run away, to abandon.
Phi, *p.* ye, you.
Phiah, *v.* to separate, to divide.
Phiing, *v.* to thrive, to do well, to prosper; to fear, to suspect a danger.
Phla, *v.* to confess; *kapla*, a bag, a pocket.
Phlang, u, *s.* the grass.
Phon, *v.* to ensnare, to entrap; to deceive for the sake of injuring.
Phon'snei, or Phonisnei, *v.* to be unmerciful.
Phtor, *v.* to dismiss a case, to lose a trial.
Phuh, *v.* to blossom; to flower.
Phúr, ka, *s.* an offering to or for the dead.
Phút, *v.* to pluck, to snatch.
Píam, *v.* to span with the arms; to embrace.
Píid, *v.* to spread, to open; to tear open.
Pijah, *a.* cold.
Pisa, *a.* distress of mind; in anguish, distressed, vexed.
Plaid, *v.* to unfold; to open (as a cloth or paper, &c.)
Plan-plan, *a.* smooth, even surface: *ad.* smoothly.
Pleng, *conj.* then, therefore; really; surely, hence, still.
Plí, *v.* to change, to exchange.
Plíang, ka, *s.* a plate, a dish.
Plie, *v.* to open.
Poh, *ad.* within; low, less, shorter.
Pohiá, *ad.* untimely, unseasonable; *a.* foolish.
Pohsah, *a.* immoveably; in the same place; in a circle.

Pohsniw, or Phohsniw, *v.* to dream.
Poi, *v.* to arrive at, to reach.
Pom, *v.* to cut by chopping; to make war; *iapom, to* fight with arms.
Pong, *v.* to put on a garment over the head.
Pop, ka, *s.* sin; any moral evil; also, *v.* to sin, to transgress.
Por, ka, *s.* a division of time equal to three hours.
Powse, or Pewse, *conj.* moreover, notwithstanding.
Pra, *v.* to break, to transgress; to fall; to undo, untie.
Prah, or Phra, *a.* eight.
Prahpew, or Phraphew, *a.* eighty.
Prahspah,or Phraspah, *a.* eight hundred.
Pran, *v.* to strive, to endeavour, to make an effort.
Prang, or Phrang, *v.* to harden a tool, to sharpen, to point. *Haphrang, ad.* in front.
Pria, or Phria, u, *s.* hailstone.
Pruh, ka, *s.* a cubit, a measure of length, eighteen inches.
Ptaid, or Mait, *v.* to open a way in a jungle; to separate.
Púd, *v.* to set or fix a boundary.
Puh, *v.* to dig, hoe; to pack.
Pui, or Phuei, *v.* to drive away.
Puit, ka, *s.* a grasshopper, a locust.
Pukhyllah, ka, *s.* any sort of food not in common use.
Pukni, ka, *s.* a vulture; an eagle.
Pukri, ka, *s.* a pond, a tank, a pool; a well.
Púle, or Pwle, *v.* to read.
Puliw, or Poliw, (Poh-thliw,) *v.* to spring as water.
Pun, u, *s.* a younger brother.
Pún, or Pun, *v.* to plan means, to conquer a difficulty; to fix a ladder; to throw a bridge over.
Pung, ka, *s.* a lake, a pool.
Pungba, or Pyngba, *a.* unintelligible, confused.
Pungding, *v.* to impregnate; to be big with child.
Púr, *v.* to penetrate; to take root.
Purew, u, *s.* flour, pounded rice.
Púri, ka, *s.* an imaginary demon remaining in water and in the air.
Puriska, ka, *s.* a tradition; any old story.
Purthied, *v.* to take root.
Púson, *v.* to meditate, contemplate, think.
Put, *ad.* yet, thus far, still.
Putsngi, ka, *s.* a fixed or appointed day: *ad.* daily.

Pyddang, *v.* to burst, to split; to break.
Pyddang-kadohnut, *v.* to break the heart.
Pyddem, *v.* to soak, to produce.
Pyddeng, ka, *s.* the centre, the middle; *pr. ha pyddeng*, in the middle; amidst, among.
Pyddiang, *v.* to receive, to accept.
Pyddong, *v.* to gird; to put on a girdle.
Pyddu, *a.* rotten, putrid.
Pydduh, *v.* to strike; to knock; to dash.
Pydet, *v.* to throw away.
Pydoh, ka, *s.* the throat.
Pyjei,ka, seed; that which produces.
Pyllait, *v.* to let go, to loose, to set free.
Pylleng, ka, *s.* an egg.
Pylliw, or Phylliw, *v.* to pour liquid out of a vessel.
Pylun, *a.* round, spherical, globular.
Pyn, or Pun, or Pon, ka, *s.* a tumour, a bag. This particle is very extensively used as a prefix, to change verbs into the causal form; also, *v.* to impregnate, to generate, to engender, to fill.
Pynai, *v.* to cause to give.
Pynáp, *v.* to cause to wait; to delay.
Pynat, u, *s.* a fork; any branched object.
Pynát, *v.* to elevate, exalt; to cause to swell, to raise.
Pynbaptis, *v.* to baptize.
Pynbatai, *v.* to make clear, to interpret, to explain.
Pynbiang, *v.* to prepare, to make ready; to finish, to complete.
Pynbit, *v.* to make fit, to make proper, to set right.
Pynboh, *v.* to put a burden; to bind; to digress, deviate, cause to err, to turn out of the way.
Pynbuh, *v.* to put, to place, to fix.
Pynbyná, *v.* to declare, publish, to inform.
Pyndait, *v.* to join; to fasten; to cause to bite.
Pyndakut, *v.* to adjourn, to defer the end; to finish, to arrive at, to break, to snap.
Pyndam, *v.* to blot out, erase, efface.
Pyndap, *v.* to fill.
Pyndem, *v.* to bend, to bow; ka, *s.* a declivity, a slope; *a.* inclining, sloping.
Pyndep, *v.* to fulfil, to complete, to perfect.
Pyndepsynjat, *v.* to fulfil a contract.
Pyndonburom, *v.* to honour, respect; to worship.
Pynduh, *v.* to spoil, destroy; to mortify.

Pyndum, *v.* to make dark, to darken.
Pyngkhoh, or Pynkhoh, *v.* to fold, to bend.
Pyngkiang, or Pynkiang, (1.) *v.* to make broad or wide, to widen: (2.) *s. ka pyngkiang*, the stock of a tree; girt; root; width; breadth: (3.) *a.* broad, wide: (4.) *pr.* across. (See *Pynkiar.)*
Pyniabein, *v.* to degrade, to abase; to despise.
Pyniaid, *v.* to lead, to conduct.
Pyniakloi, *v.* to equip, expedite; prepare.
Pyniakren, *v.* to cause to speak.
Pyniakut, *v.* to make an agreement or covenant.
Pynialam, *v.* to cause to lead.
Pyniám, *v.* to cause to cry.
Pyniamai, *v.* to excite a quarrel.
Pyniáp, *v.* to kill, to commit murder.
Pyniár, *v.* to spread, to stretch; *u pyniar, s.* a beam.
Pyniarap, *v.* to send aid; to cause to help.
Pyniariwai, *v.* to cause to sing.
Pyniaroh, *v.* to cause praise; to eulogize.
Pyniasoh, *v.* to unite, to join.
Pyniasuk, *v.* to make happy.
Pyniathuh, *v.* to cause to tell.
Pyníeít, *v.* to cause to love.
Pynieng, *v.* to cause to stand, to raise; to fix.
Pynih, *v.* to show, to make evident; to declare.
Pynihbha, *v.* to adorn, to beautify; to cause to look well.
Pynihkwah, *v.* to cause to covet.
Pynihsi, *v.* to cause to hate; excite hatred.
Pyníing or Phyníng, *v.* to fall on, to crush; to entrap, to ensnare.
Pyniit, *v.* to cause to search, to examine.
Pynim, *v.* to cause to live; to give life, to vivify; to save.
Pyning, *v.* to cause to burn, to set on fire.
Pynioh, *v.* to acquire, find, obtain.
Pynisynei, *v.* to show mercy; to cause kindness to be done.
Pyniuh, *v.* to trample on, tread on.
Pynjam, *v.* to cause a noise.
Pynjamlakaktin, *v.* to speak or cry aloud, or cause to do so.
Pynjat, *v.* to destroy, abolish, ruin.
Pynjaw, *v.* to sprinkle, to cause to drop.
Pynjei, *v.* to be prolific, (see Pyjei.)
Pynjingem, *v.* to wound, to bruise, to crush.

Pynjít, *v.* to select, cause to choose or elect.
Pynjung, *v.* to discharge urine; also *s.* ka, the bladder.
Pynkanguh, *v.* to subdue, subject; cause to assent.
Pynkát, *v.* to cause to tear; to rend.
Pynkham, ka, *s.* an offering for the dead; also, *v.* to offer such an offering.
Pynkhia, *v.* to awake, to arouse.
Pynkhiah, *v.* to heal, to cure.
Pynkhín, or Pynsyngkhín, *v.* to prop, to bolster.
Pynkhliarit, *v.* to make small; to lessen.
Pynkhraw, *v.* to magnify, enlarge; exalt.
Pynkhreat, *v.* to cool, to make cold.
Pynkhreh, *v.* to make ready, to cause to prepare.
Pynkhuslai, *v.* to annoy, to vex, to trouble.
Pynkhyniuh, *v.* to cause to tremble; to convulse.
Pynkiar, *v.* to expand, enlarge, widen, spread.
Pynkiw, *v.* to cause to climb or to ascend.
Pynkloi, *v.* to hasten, to expedite.
Pynkoit, *v.* to make well, to heal.
Pynkordit, *v.* to torment, to plague.
Pynksan, *v.* to justify.
Pynkut, *v.* to finish, make an end
Pynkylla, *v.* to cause to repent, cause to turn.
Pynkyllain, *v.* to cause to turn; to pervert.
Pynkylla-ka-bamut, *v.* to convince; cause the mind to turn.
Pynkyllon, *v.* to overturn, to overthrow, to demolish.
Pynkynroidohnut, *v.* to disturb; to excite the feelings.
Pynkyntang, *v.* to devote, to consecrate.
Pynkyntang-knang, *v.* to consecrate, celebrate; set apart.
Pynlah, *v.* to strive against, to withstand; to fight, to conquer.
Pynlait, *v.* to release; to cause to set free; to redeem.
Pynlamlér, *v.* to cause to tell a lie.
Pynlang, *v.* to heap together; to add; to throw together.
Pynlap, *v.* to overtake; to find.
Pynleh, *v.* to cause to do; to assist.
Pynleharsap, *v.* to cause to cheat or deceive.
Pynlehbein, *v.* to cause to persecute or to injure.
Pynlen, *v.* to cause to deny.

Pynlip, *v.* to extinguish, to put out fire.

Pynlong, *v.* to cause to be; to create; to build; to cause or occasion.

Pynlongim, *v.* to quicken, to vivify.

Pynlongmraw, *v.* to become a captive; to enslave.

Pynlut, *v.* to squander, to waste.

Pynlyngkot, *v.* to abridge, shorten; to lessen.

Pynlyngoh, *v.* to confound, perplex, confuse; to make doubtful.

Pynlywet, *v.* to dash; to break in pieces.

Pynman, *v.* to produce, cause to prosper or increase.

Pynmane, *v.* to cause to honour or to worship.

Pynmatlah, *v.* to make blind; to cause blindness, to blind.

Pynmih, *v.* to cause to rise or grow.

Pynmong, *v.* to wound, to bruise.

Pynmúdui, *v.* to cause to complain or accuse.

Pynmyntoi, *v.* to profit; to cause to gain.

Pynna, or Phynna, *v.* to fix crosswise; to cross.

Pynneh, *v.* to fix, establish, fit up.

Pynniát, *v.* to cause to sweep.

Pynnoh, *v.* to push; to cause to fall; also, *s.* ka, a boundary, verge, precipice.

Pynot, *v.* to cause to cut, to mow, to reap.

Pynpán, *v.* to cause to seek.

Pynpaw, *v.* to reveal, explain, announce; to direct.

Pynpep, *v.* to hinder, to oppose; to stop.

Pynphai, *v.* to reel; to whirl; to turn about.

Pynphah, *v.* to cause to send.

Pynpher, *v.* to cause to differ.

Pynphla, *v.* to cause to confess.

Pynphred, *v.* to scatter; to be proffigate.

Pynpoh, or Panpoh, *v.* to gird; to put a belt about the middle; also, *s.* ka, a belt.

Pynpuh, *v.* to cause to dig.

Pynpule, *v.* to cause to read.

Pynpyllait, *v.* to cause to set free.

Pynrain, or Pynlehrain, *v.* to cause shame; to put to shame.

Pynrem, *v.* to condemn, to convict.

Pynrih, *v.* to conceal, to hide.

Pynring, *v.* to cause to pull.

Pynriwai, *v.* to cause to sing.

Pynryben, *v.* to harden; to encourage; to widen.

Pynrykhie, *v.* to cause or excite laughter.

Pynryngkangpár, *v.* to banish, to transport; send to exile.

Pynsah, *v.* to cause to remain; to leave behind. [abroad.

Pynsahbred, *v.* to scatter, to spread

Pynsahram, *v.* to incur a debt; to become indebted, to continue a debt for others to clear off.

Pynsakymá, *v.* to disperse; to cause to wander.

Pynshád, *v.* to cause to dance; to toss about. [tend.

Pynshahskhor, *v.* to hearken, to at-

Pynshai, *v.* to enlighten; to cause to shine.

Pynshang, *v.* to try; to tempt; to examine minutely.

Pynshania, *v.* to make to slope or incline.

Pynshem, *v.* to cause to find.

Pynshim, *v.* to cause to take.

Pynshingain, *v.* to encourage; to satisfy; to comfort.

Pynshoh, *v.* to fix a target; to become a mark to shoot at.

Pynshong, *v.* to cause to sit; to restore men taken captive: with *dor* it means, to fix the price of anything.

Pynshún, *v.* to cause enmity; to revenge.

Pynskhem, *v.* to confirm, to establish, secure, strengthen.

Pynsleh, *v.* to anoint.

Pynslem, *v.* to delay, defer, procrastinate.

Pynsmai, *v.* to cause to swear.

Pynsmat, *v.* to quicken; to invigorate; to renew; to reform.

Pynsngem, *v.* to damp, to wet.

Pynsngowbha, *v.* to please, to cheer, to make glad.

Pynsngowbittar, *v.* to displease, to make angry.

Pynsngowsih, *v.* to vex, to make sorry.

Pynsniw, *v.* to spoil, to destroy, to injure.

Pynsynrop, *v.* to cause to double; to double; to fold.

Pynsum, *v.* to bathe.

Pynsybuh, *v.* to persuade, to speak kindly; to entice.

Pynsydín, *v.* to suspend, hang up.

Pyntap, *v.* to cover; cause to lay over.

Pyntep, *v.* to cause to fill, to bury. (This word is generally used when others than relatives bury a person.)

Pynter, ka, *s.* a table-land: *a.* high above.
Pynthait, *v.* to fatigue, to tire.
Pynthaw, *v.* to cause to make.
Pynthiah, *v.* to prostrate, to cause to lie.
Pynthied, *v.* to buy, to purchase.
Pynthoh, *v.* to cause to write.
Pyntip, *v.* to acquaint, declare, make known.
Pyntipshisha, *v.* to assure, to certify; to verify.
Pyntuh, *v.* to cause to steal.
Pyntylliat, *v.* to bruise, to trample on; to grind.
Pyntyngen, *v.* to console, condole, comfort.
Pynúd, *v.* to cause to sigh or groan.
Pynwád, *v.* to cause to search or seek.
Pynwallam, *v.* to cause to bring.
Pynwan, *v.* to cause to come.
Pynweng, *v.* to cause to remove.
Pynwér, *v.* to cause to invite; to hire workmen.
Pynwih, *v.* to cause to soak.
Pynwir, *v.* to cause to emigrate.
Pyrhá, ka, *s.* a measuring basket.
Pyrjá, *v.* to taste.
Pyrkhat, *v.* to consider, to ponder, to study; to think.
Pyrkhún, *a.* bent, bowlike.
Pyrkhung, *v.* to bend the bow.
Pyrsa, u or ka, *s.* a nephew or niece; *ki pyrsa*, a sister's children.
Pyrtew, *v.* to seek, to enquire.
Pyrthat, u, *s.* thunder.
Pyrthei, ka, *s.* the world; the universe.
Pyrthuh, *v.* to mock, to imitate; to repeat after another.
Pyrtiw, ka, *s.* an issue, (as of matter from any cutaneous disease;) also, roasted rice placed upon the forehead of the dead.
Pyrtuit, *v.* to name, to fix the name of a child.
Pyrúm, or Prúm, ka, *s.* a scab; the itch; any skin disease.
Pyrwa, *v.* to be conceited in poverty; to be proud in want.
Pywse, or Phewse, *ad.* although; still; perhaps.

R.

R is the sixteenth letter in the Khasia alphabet.
Radbah, *a.* great, powerful, large; muscular.
Radhá, u or ka, *s.* a gander or goose.
Rah, *v.* to move; to lift; to carry with the hands.
Raibi, ka, *s.* a misfortune: the idea

conveyed by this word is, that he who mocketh on account of any misfortune, shall fall himself into a similar one.

Raid, ki, *s.* subjects; inhabitants.

Raidiaw, *a.* humble, mean.

Raikho, *a.* thin, lean, meagre.

Rainot, *a.* miserable, poor, starving.

Raitong, *a.* destitute, poor, naked.

Raitwait, *a.* slender, weak.

Rakhe, *v.* to keep; to take care.

Ram, ka, *s.* a debt.

Ramew, ka, *s.* the goddess earth; the earth.

Ran, *v.* to tumble; to ruffle.

Ranáp, ka, *s.* a slight declivity.

Rang, *a.* fair; dry weather.

Rangierkhád, u, *s.* a cock used as a sacrifice in consulting an oracle.

Rangkap, ka, *s.* a quiver.

Rangli, ka, *s.* a widow; *a.* destitute, poor, helpless.

Rani, or Rairani, u, *s.* grain given on usury.

Rehem, or Ryhem, ka, *s.* a cinder, a coal; fire without flame: *a.* glowing.

Reng, *s.* a horn.

Rí, ka, *s.* a country; a province; a district.

Riangriang, *a.* in succession, in order.

Rih, *v.* to protect, to keep; to watch or take care of.

Rih, *a.* hidden, secret; consecrated.

Rim, *a.* old, (used in reference to inanimate objects.)

Ring, *v.* to pull, to lug; to lead an animal.

Ringsaiphla, *v.* to bear witness.

Risáw, ka, *s.* October moon; a cane; a kind of reed.

Riwbah, u or ka, *s.* a stranger; one who is not related.

Riwbahkhlih, or Riwshahkhlih, u, *s.* a surety, a bondsman.

Riwbha, *a.* rich, wealthy.

Riwblei, *a.* godly, pious.

Riwhok, *a.* righteous, just.

Riwlamphrang, u or ka, *s.* a leader.

Riwnar, *a.* cruel, hardhearted.

Roh, ka, *s.* quicksilver, mercury; a poison.

Roitparoit, *ad.* constantly, incessantly; daily.

Rong, ka, *s.* paint; colour; a drink-offering for the dead.

Rong, *v.* to devour; to take away as by a bird or beast of prey.

Ruh, *ad.* also, too, besides: also, ka, *s.* a cage; a skeleton.

Rúmá, *v.* to dream; to speak in sleep.

Rupa, ka, *s.* silver.

Ryben, *a.* thick.
Rykhiang, *a.* dry.
Rykhíe, *v.* to laugh.
Rymiang, ka, *s.* a rim, a hem, an edge, a border.
Rymphang, ka, *s.* February, the windy month.
Rymwiah, *a.* flexible, nimble, agile.
Rymwón, *a.* bent, inclined.
Ryndang, ka, *s.* the neck; an isthmus; any narrow strip.
Rynga, u, *s.* charcoal.
Ryngdangkti, ka, *s.* the wrist.
Ryngdangkyjat, ki, *s.* the ankles.
Ryngi, *a.* exposed; unsheltered from the heat.
Ryngkat, *ad.* together; in company with; along with.
Ryngkhang, *v.* to jump, to hop.
Ryngsung, *a.* inaccessible; high; out of reach.
Ryniaw, u, *s.* the tail of a peacock, or any other bird with a long loose tail: *a.* flowing, [form.
Rynieng, ka, *s.* stature, the human
Rynnem, ka, *s.* a thicket; impenetrable jungle.
Rynsi, u, *s.* baked rice.
Rynsiit, *v.* to skip, to dart down.
Rynsong, *a.* accessible, low, within reach.
Rynsúd, *v.* to grasp with the hands, to gather together.

S.

S, the seventeenth letter in the alphabet.
Sa, *ad.* about, on the point of, then, only; except.
Sa, *v.* to afflict, to offend, to disap point: *a.* offended.
Sáánglyngding, *v.* to roast with the intestines.
Sád, *v.* to comb the hair.
Sada, *a.* spotless, one-coloured.
Sah, *v.* to fasten, to secure as with a nail; to strike: *a.* remaining, left; fastened, fixed.
Sah, *v.* to coin: also, ka, *s.* coin.
Saham, *v.* to gape.
Sahbúdnám, *v.* to excite suspicion.
Sahíaw, *v.* to squeak.
Sahior, or Saior, *a.* stiffened, cold.
Sahkyma, *v.* to be scattered: *a.* scattered.
Sahnár, *v.* to nail; to fix a nail; to chain a prisoner.
Sahnarpyná, *v.* to crucify.
Sahngéh, *v.* to stop; to halt; to attend, to consider.
Sahnut, *a.* lurking enmity; remaining good wish.

Sahtlak, *a.* a large part of the world; the world around.
Sahtor, and Sajiap, *a.* shaking, flimsy; weak, infirm.
Sáid, or Syáid, *v.* to warm; constructed with *ding*, to warm by the fire.
Saiiong, u, *s.* black thread; a black marking-line.
Sain, *v.* to melt, to fuse.
Saipan, u, *s.* a thread or belt worn round the waist under the clothes, in which the Khasis carry their money.
Sait, or Said, *v.* to wash; constructed with *ia*, to argue, to discuss.
Saitkhan, or Saikhan, u or ka, *s.* a fortune-teller, a diviner.
Saitram, *v.* to pay off a debt; to clear a debt.
Saitthyma, *v.* to agree, to examine; to pacify a quarrel.
Sakhi, u or ka, *s.* a witness.
Sakiah, *v.* to hickup; to belch.
Sakiat, *ad.* certainly, evidently.
Salit, ka, *s.* a split.
Sam, *v.* to bore, to make a hole; to feel the want of; to be inclined to, to have a propensity for: generally connected with another verb, as, *Samkuah, Samthiah.*
Samla, u or ka, *s.* a youth; virginity.
San, *v.* to grow: *a.* grown, large: *num. a.* five.
Sandi, ka, *s.* a sum of money; a hundred cowries.
Sang, *a.* forbidden, interdicted: *iasang*, *v.* to forbid: also, ka, *s.* punishment, divine vengeance.
Sangám, ka, *s.* moisture, wetness, dampness.
Sap, ka, *s.* alloy, dross.
Sapoh, ka, *s.* boiled rice fermented and ready for distillation.
Sar, *v.* to sweep.
Sari, ka, *s.* the cheek.
Sarong, *a.* boasting, vainglorious; extravagant.
Sat, *a.* pungent, hot.
Sat, *v.* to be impatient; to feel angry.
Satia, *ad.* weary, out of patience; at last: *a.* tired.
Saum, or Syam, *ad.* about denying.
Saúm, *a.* a colour of the skin not very white nor dark.
Saw, *num. a.* four: *a.* red colour.
Sawa, ka, *s.* an echo, sound, noise.
Sawiong, *a.* red and black.
Sawjei, *a.* bloody drops; red droppings.
Sawkyrang, *a.* red-faced, as a person in a passion.

Sawphew, *num. a.* forty.
Sawspah, *num. a.* four hundred.
Se, *ad.* perhaps, perchance.
Sehep, *v.* to perspire, to sweat: ka, *s.* sweat, perspiration.
Sei, *v.* to bud; to draw out; to arraign.
Seng, *v.* to gather water into a pool; to form a committee together: also, *s. u seng*, a gatherer; an elder relative; a protector.
Sep, *v.* to decay, fade, vanish; to set as the sun.
Sepsngi, ka, *s.* the west; sunset.
Set, *v.* to stop; to enclose; to conceal: *a.* concealed.
Sew, or Jewsew, or Jew, *a.* sour, intensely sour.
Sha, *pr.* towards, to, into, unto: *ad.* certainly, truly.
Shád, or Shiád, *v.* to dance.
Shaei, see Shano.
Shah, *v.* to bear, to suffer; to endure; to allow; to permit; to undergo; to be a creditor; to give credit.
Shahram, *v.* to become a creditor.
Shahslem, *a.* patient, longsuffering.
Shai, *v.* to shine, give light: also, ka, *s.* light.
Shain, *v.* to cut; to make small; to settle, to finish; to leave off.
Shaiong, *a.* darkish; misty; giddy; doubtingly; unhappy.
Shaittyngam, *a.* tumultuous, noisy; commanding.
Shakhín, *ad.* supinely; reclineingly.
Shakri, *v.* to serve: also, u or ka, *s.* a servant.
Shala, *a.* crooked, a steep slope.
Shalai, *a.* artful, deceitful.
Shaloin, *a.* circular: *ka ba shaloin*, *s.* a sieve, a small basket for clearing corn.
Shalyntem, ka, *s.* a cart, any wheeled carriage.
Shamih'ngi, *a.* eastward; to the east.
Shamok, ka, *s.* the steel for striking fire: *v.* to strike fire.
Shán, *v.* to support, uphold, bear.
Shaneng, *ad.* upwards; above, on high.
Shang, *v.* to approach, to come near, to connive at.
Shaníah, *v.* to lean, to rely; to confide; to trust.
Shano, *inter.* towards what place? [where?
Sharai, *v.* to watch, to take care of.
Sharak, ka, *s.* a lamp, a candle.
Shasepsngi, *a.* westward.
Shat, *v.* to pelt, to throw at.
Shatai, *ad.* there, in some or any direction.

Shatei, *a.* northward.
Shathi, *a.* southward.
Sháw, *v.* to fetch; to go and bring; to call.
Shebi, ka, *s.* key.
Shem, *v.* to find; to meet.
Shemphang, *v.* to think, to understand; to comprehend; to determine; to melt.
Shen, *ad.* soon, before long.
Shepting, *v.* to fear: *a.* timid, fearful.
Shet, *v.* to boil, to cook; to instruct, to investigate, to persuade; to scheme mischief, to conspire.
Shi, *interj.* fie: *a.* one, once.
Shiap, u, *s.* sand.
Shibún, *a.* many, much.
Shihajar, *a.* one thousand.
Shiing, ka, *s.* a bone.
Shijot, see Shitom.
Shikaddei, *a.* much, many.
Shikatta, *ad.* all this or that time; a long time.
Shikháshiman, *a.* of the same lineage; related by blood; born and bred together.
Shikhyllepmat, *a.* twinkling of an eye; in a moment.
Shikti, *s.* one finger.
Shikuriaw, or Shakuriaw, ka, *s.* a bell.
Shikyndup, *a.* what fills the two hands; two handsful.
Shikyntínkwai, *ad.* shortly; the time between one quid of pawn and another.
Shilangmat, or Shylangmat, ka, *s.* the forehead.
Shilliah, ka, *s.* a mat.
Shilliang, *a.* half, one side.
Shim, *v.* to take, to get.
Shimiaw, or Shiasohmiaw, ka, *s.* a thistle.
Shimrairam, *v.* to take on usury.
Shimrairani, *v.* to take grain on usury.
Shindon, ka, *s.* red or reddish colour.
Shíndreh, or Shinreh, u or ka, *s.* a buffalo.
Shingoid, ka, *s.* a trough, a manger.
Shini, ka, *s.* sugar.
Shinrain, or Shinriap, *a.* brittle, rotten.
Shinrain, *v.* to embrace affectionately, to clasp with the arms.
Shinriahjat, ka, *s.* a toe.
Shinriang, or Shinpat, u, *s.* a goat sacrificed head and all.
Shinruh, (Shiingruh,) *a.* skeleton-like; without flesh.
Shinrung, ka, *s.* a skeleton; the back bone and ribs.

Shintur, ka, *s.* the mouth.
Shipa, ka, *s.* distress, difficulty.
Shipen, ka, *s.* a sum of money equal to eighty cowries.
Shiphang, *ad.* shortly; at once, without delay.
Shiphew, *num. a.* ten.
Shipiam, *a.* two handsful; what can be embraced with the arms.
Shiri, or Shrih, u or ka, *s.* a monkey, an ape: *v.* to grin.
Shirkhei, or Shyrkhei, *v.* to set the teeth on edge; to feel nervous; to fear; to be shocked or amazed.
Shirynieng, *a.* full grown; of full stature; entire, complete.
Shisha, *ad.* indeed, verily, truly: *a.* real, true.
Shishap, *a.* two handsful.
Shisín, *ad.* once, at one time.
Shisintohkhat, *ad.* now and then; sometimes.
Shispah, *a.* one hundred.
Shit, *v.* to become hot; to boil: *a.* hot.
Shitah, *v.* to hew with an axe; to square timber; to plane.
Shiténg, *a.* half.
Shitkyrang, *a.* parching, scorching.
Shitom, *a.* tormented, miserable: *v.* to lament, to be punished: *shijot* is often joined to this word in the same sense.
Shiwa, *pr.* before, in front of, in presence of.
Shkor, ka, *s.* the ear.
Shla, *a.* angry, indignant; vexed; bitter. [grieved.
Shlalep, *a.* greatly vexed; much
Shlei, *v.* to overflow, to inundate.
Shlur, *a.* bold, fearless: *ad.* confidently, boldly.
Shlurmynsiim, *a.* bold, fearless; kind, benevolent.
Shnong, ka, *s.* a village; a town: *u shnong*, the head of a village, the villagers united in a body; a municipal corporation.
Shoh, *v.* to beat, to strike.
Shon, *v.* to press, to print.
Shong, *v.* to sit, to live, to dwell; to remain.
Shongwai, *v.* to lodge and board; to hire lodgings.
Shop, *v.* to grasp by the neck; to
Shor, *v.* to drop. [push.
Shorshor, *a.* dropping; continual dropping. [vated soil.
Shrah, ka, *s.* wild ground; uncultiShruh, ki, *s.* broken bones: this is generally repeated with "shiing," as, *shiing shruh*.

Shuat, ka, *s.* a territory, a province.
Shuh, *ad.* more, any, only.
Shuh, *v.* to desist, to leave off, to stop, to give room.
Shuhshibit, *ad.* by and by; soon.
Shukí, ka, *s.* a chair.
Shukor, *v.* to deceive; *a.* false, deceptive, dishonest.
Shu'm, *ad.* not any, no more.
Shun, ka, *s.* lime.
Shún, *v.* to envy; to hate.
Shur, *a.* obstinate, forward.
Síah, *v.* to shove off; to remove; to peel the skin of anything.
Sian, *a.* sly, artful, insidious, cunning.
Síang, *v.* to spread; to lay: *a.* penetrating.
Sianti, u or ka, *s.* a miser, a lover of riches: *a.* sly, cunning.
Sier, or Syier, u or ka, *s.* a fowl.
Sih, *v.* to stick, to paste; to cover; to insert; to put up.
Síím, u, *s.* a king, ruler, emperor.
Siimlaityndaw, u. *s.* a king or prince of inferior grade.
Siimmalyngiang, u, *s.* a king divinely appointed, but of inferior grade.
Siimsát, u, *s.* a king divinely appointed by the goddess *ka Sát.*
Siimsunon, u. *s.* a king appointed by *ka Sunon*, younger sister of *ka Sát.*
Siing, u, *s.* ginger.
Siksik, *ad.* severe illness; very ill.
Sim, ka, *s.* a bird.
Sin, *a.* symbolical.
Sín, *ad.* a suffix joined to numerals to put them in the ordinal form; as, "shisín" first, "arsín" second: also a frequentative suffix; as, "bunsín," many times: used also to form multiple adjectives; as, arsín-ar, twice two, &c.
Sing, see Sir.
Sintiw, or Syntiw, u, *s.* a flower.
Sir, or Sing, *a.* giddy; the feeling produced by looking over a precipice.
Siwspah, u, *s.* a redeemer; one who has bought liberty for a slave.
Skain, ka, *s.* a fly; a musquito; all kinds of small flies.
Skaw, u, *s.* the heart; see *u klong.*
Skei, u or ka, *s.* a deer.
Skúm, ka, *s.* a nest, a lair; chaff, straw.
Slajat, ka, *s.* the foot; the sole of [the foot.
Slak, u, *s.* a leaf.
Slap, u, *s.* rain: *v.* to rain.
Slapmynsaw, *v.* to rain when the sun shines: u, *s.* rain in sunshine.

Sleh, *v.* to wash the head; to anoint the head.

Sliak sliak, *a.* anxious, careful; heavy.

Slíang, *v.* to be thirsty: *s. ka sliang,* thirst.

Slíw, *v.* to kindle or light fire; to blow the fire.

Sma, *v.* to smell, to scent.

Smat, *a.* active, diligent, nimble.

Smeh, *a.* evil, wicked; generally repeated with " sniw :" see *Sniw.*

Snád, ka, *s.* a comb.

Snaiáp, u or ka, *s.* an apparition; the ghost of a departed female.

Snám, ka, *s.* blood.

Snem, ka, *s.* a year.

Snep, ka, *s.* skin.

Snepshintur, ka, *s.* the lip.

Snér, ka, *s.* a wing; the feathers of fowls: see *Tabniang.*

Sngaid, *a.* fat, corpulent; good-looking.

Sngáp, *v.* to be silent; to consider, ponder, study, meditate.

Sngi, ka, *s.* the sun; a day.

Sngow, *v.* to hear, listen; to perceive; to feel.

Sngowphing-ka-khlih, *v.* to be afraid; to be apprehensive of danger.

Sngowsakyma, *v.* to feel puzzled or wandering in thoughts, trifling in mind; distracted; to be perplexed.

Sngowsatia, *v.* to feel weary or indisposed.

Sngowshkor, *a.* quick of hearing.

Sngúr, *a.* clear, clean, pure.

Sní, *v.* to resolve to injure; to determine on revenge.

Sniang, u or ka, *s.* a pig; a sow or boar.

Snih, ka, *s.* a venom, a poison; a sting.

Sning, u, *s.* a tree, the branch of which is used in offering.

Snír, ka, *s.* the intestines; the bowels.

Sniuh, or Shniuh, u or ka, *s.* the hair of man or animal.

Sniw, *a.* evil, bad, wicked, corrupt: *ad.* badly, wickedly.

Snoh, *v.* to suspend, to hang upon.

Snúid, *v.* to mark, to flute wood for splitting.

Snúr, ka, *s.* a net, a snare, a seam, a hem: *ka snúr tabbawa,* a spider's web.

Soh, u, *s.* fruit: *v.* to produce, to fructify; to join; to take hold of.

Sohiong, u, *s.* the black plum.

Sohkawiong, u, *s.* the blackberry.

Sohkhia, u, *s.* a cucumber.
Sohklúr, u, *s.* a kind of sloe.
Sohkuit, u, *s.* the citron.
Sohmiaw, u, *s.* a species of red elder-berry.
Sohmluh, u, *s.* the red plum.
Sohmyndong, u, *s.* the lime fruit.
Sohmynsiim, *a.* heavy-minded, gloomy.
Sohniamtra, u, *s.* an orange.
Sohpán, u, *s.* the jack fruit.
Sohpen, u, *s.* the root of a lentil growing wild on the hills, not plenteous.
Sohpíng, u, *s.* the mango.
Sohphlang, u, *s.* a turnip.
Sohpydung, ka, *s.* a target, a mark to shoot at; the root of a tree so called.
Sohpylleng, u, *s.* the berry of the box-shrub.
Sohramdiing, u, *s.* *Bixa orellana*, বুবি লট্‌কন.
Sohríw, u, *s.* a species of maize.
Sohrynkham, u, *s.* a wild black currant.
Sohshán, u, *s.* wild strawberry.
Sohshang, u, *s.* a kind of red plum *(prunus.)*
Sohshia, u, *s.* a raspberry.
Sohsím, u, *s.* a lemon.
Sohthri, u, *s.* the fruit of the cane.
Sohtoit, u, *s.* the seed of a species of wild lentils.
Sohtrun, u, *s.* the pineapple.
Sohtynriw, u, *s.* the fruit of the palm grass.
Sohtyntoi, u, *s.* tamarind.
Sohúm, u, *s.* a small berry.
Soi, *v.* to plane with an axe.
Soitan, u, *s.* satan; the devil.
Soitsoit, *ad.* quickly.
Sop, *v.* to cover, to thatch.
Sopti, ka, *s.* a jacket, a coat.
Sot, *v.* to pick, to catch.
Sotti, ka, *s.* virginity.
Spain, *v.* to tie, to bind; to wind, to twist.
Speh, u, *s.* small pointed bamboos fixed on paths to hurt strangers' feet.
Spong, *v.* to bind, (see *Spain*,) to bind the turban on the head.
Stád, *a.* wise, prudent, learned.
Stai, or Iapthaí, *v.* to wither, to die away as plants or trees when cut.
Stai, *a.* large, multitudinous; a large multitude.
Stait, u, *s.* husk, chaff; the external cover of grain.
Stang, *a.* thin.

Star, u, *s.* a small cord; the band used about the head to carry burdens up the hills: *a.* thread-like.

Stem, *a.* yellow.

Stet, *a.* agile, nimble, active: *ad.* quickly, nimbly.

Stí, *v.* to wrinkle as the skin of an aged person, or the bark of a tree.

Sting, *a.* light, not heavy.

Suhbúit, *v.* to instigate privately; to conspire against.

Suhsat, *v.* to entangle, to ravel: *a.* entangled.

Suidbriw, u or ka, *s.* a person possessed with a devil.

Súidiáp, ki, *s.* dead ancestors.

Súidnía, u, *s.* the progenitor of a large family.

Suit, *v.* to pour spirits or any drink from a vessel, and desire good or evil to one's self or another; to drink to the health of any one.

Suk, *a.* happy, blessed, comfortable: *v.* to be happy.

Sukher, *v.* to care for: used generally in connection with "súmar;" as, *súmar sukher.*

Suki, *a.* slow, soft: *ad.* softly, easily, quietly.

Suloi, ka, *s.* a gun.

Sum, *v.* to bathe.

Súm, *v.* to spear.

Súmar, *v.* to take care; to keep; to watch.

Súmor, *a.* slack, loose, not firm.

Súp, ka, *s.* a large basket.

Sureitnuit, *v.* to blow the nose.

Suri, ka, *s.* a large knife; a wolf.

Sybai, u, *s.* money; current coin.

Sybuh, *v.* to flatter, to adulate.

Sybún, *a.* kind, benevolent, generous, liberal.

Sydang, *v.* to begin, to commence.

Sydih, *v.* to fry; to bake; to roast.

Sydín, *v.* to suspend, to hang.

Sylla, *v.* to consult; to confederate; to join in council.

Syllok, ka, *s.* friendship, intimacy; also, *a.* unintelligible; obscure talk, secret.

Symai, or Smai, *v.* to swear, to make an oath.

Symbai, u, *s.* seed, offspring.

Symtiah, or Samthiah, *v.* to slumber; to feel sleepy.

Syndah, *ad.* close together.

Syndon, *ad.* entirely, altogether, wholly.

Syngáp, or Sngáp, *a.* a bent or inclining position in order to listen attentively; attentive.

Syngit, *v.* to throttle, to gird exceedingly tight: also, ka, *s.* the boundary of a country; a natural boundary marked by a hollow.
Synia, ka, *s.* the night.
Synjat, ka, *s.* the sign of an agreement, token or pledge of a covenant.
Synkhín, ka, *s.* a bolster; a pillow; a support.
Synkhín, *v.* to bolster, to pillow, to support.
Synrai, ka, *s.* summer; the three months including July, August, and September.
Synran, u or ka, *s.* a companion; a disciple; a follower.
Synrang, u, *s.* a rock or anything else projecting out and affording a place of shelter.
Synreit, *v.* to sprinkle.
Synrem, ka, *s.* a kind of nettle.
Synriah, *v.* to sneeze.
Synrúd, *v.* to squeeze, to scarify the skin by scaling.
Synshár, *v.* to rule, to govern; to overshadow.
Synteng, ka, *s.* the east country; Jyntiapoor.
Syntiat, *v.* to spy, to reconnoitre, to inspect slyly.
Syntuid, *v.* to slip, to slide.
Syrdep, *v.* to patch; mend clothes.
Syrngiw, ka, *s.* shadow.

T.

T, the eighteenth letter in the alphabet.
Tad, or Tada, *ad.* till, until, when.
Tadynda, *ad.* until, whilst, as long as.
Tam, *a.* great, large: *ad.* more; very; than.
Tamá, ka, *s.* copper.
Tang, *ad.* only, except, unless.
Tap, *v.* to cover, to hide; to lay over.
Tari, ka, *s.* a knife.
Tat, *a.* cheap, at a low rate.
Te, *conj.* then, also.
Teh, *v.* to bind, to tie.
Tei, *v.* to build, to erect: ka, *s.* the north, anything on high.
Tep, *v.* to bury.
Thabbalí, ka, *s.* a butterfly.
Thahniang, ka, *s.* a wing.
Thala, *a.* vain, worthless: *ad.* in vain.
Thalathalein, *ad.* of little worth or importance.
Thana, or Thakher, ki, *s.* the subjects of the same kingdom; the members of the same tribe; pur-

suit; fellow-companion of the same calling.

Thang, *v.* to burn.

Thangád, *v.* to abstain; to leave off; to feel disinclined.

Thangan, *v.* to hunger: *a.* hungry.

Thankhan, u or ka, *s.* a fortune-teller; a diviner.

Thap, *v.* to puzzle, to try; to cross-examine; to strike, to smite.

Thaw, *v.* to make, to create.

Thawnang, *v.* to forge, to feign, to dissemble.

Them, *a.* low, hollow; concave; *ka jing-them,* concavity.

Thep, *v.* to fill, to put in.

Thet, *v.* to wash the hands.

Thew, *v.* to pour.

Thi, ka, *s.* the south.

Thiah, *v.* to lie down; to sleep.

Thiang, *a.* sweet.

Thiaw, *a.* extinguished, terminated; lost.

Thiet, *v.* to buy, to purchase; also, *u thiet,* a vein.

Thlen, u, *s.* a fabulous being in the form of a serpent, supposed to exist in, and to devour, the hair and nails of men.

Thlenlúm, u, *s.* a demon in the form of a serpent, which can extend itself; it belongs to the mountains, and devours the cattle.

Thliw, ka, *s.* a hole.

Thoh, *v.* to write; to cut down trees.

Thohbría, *a.* speckled; spotted with small spots.

Thohbroin, *a.* spotted; many-coloured; plaid.

Thohbrúin, *a.* speckled with large spots.

Thohkhrew, *a.* see Thohbrúin.

Thohpan, *a.* striped across the belly.

Thohshuid, *a.* striped, checked, plaid.

Thoin, *a.* compassionate, merciful.

Thung, *v.* to plant; to set; to appoint to any office or station.

Thylliit, u, *s.* the tongue.

Thymmai, *a.* new.

Thymú, *v.* to determine, to resolve.

Thyrnia, u, *s.* a needle.

Tiet, *v.* to strike; to tick like a clock.

Tih, *v.* to dig.

Tiit, *v.* to knock; to strike, to rap.

Tim, *v.* to curse, to swear; to wish evil.

Tíng, *v.* to fear, to be afraid: *a.* fearful.

Tip, *v.* to know; to be acquainted with.

Tipsngi, *a.* obedient; innocent; harmless; prudent.
Tlor, *v.* to fade; to wither: *a.* faded, stripped.
Tó, *ad.* now then; now for it; come now: also sign of the imperative mood.
Tongúm, *v.* to draw or lade water; to raise water.
Tor, u, *s.* the lungs.
Trai, u, *s.* lord, sovereign, master.
Trep, ka, *s.* a small temporary house made of leaves or anything of the kind; a tent.
Tuh, *v.* to steal, commit theft.
Tybeh, *v.* to light a fire or a torch.
Tybian, *a.* low, short; beneath.
Tydem, or T'dem, ka, *s.* smoke.
Tylliat, *v.* to grind, to pound by friction.
Tymen, *a.* old, (said of animated beings.)
Tymoh, ka, *s.* the chin.
Tympew, ka, *s.* the pawn-leaf.
Tyndaw, *v.* to wear out, become useless, thereby to become blunt, as an axe: ka, *s.* right, equity.
Tynga, u or ka, *s.* a husband or a wife.
Tyngam, ka, *s.* the jaw; the cheek-bone.
Tyngka, ka, *s.* a rupee; money, coin.
Tynjit, *a.* dirty.
Tyrnem, u, *s.* a hammer.
Tyrsem, *a.* harmless, innocent; fine, good-looking.
Tyrsain, *v.* to feel stiff, to feel cramped.
Tyrsim, ka, *s.* a nail; a hoof.

U.

U, the nineteenth letter in the alphabet, and the fifth vowel. It has a short and a long sound in the Khási; the short sound like that of *u* in full, as in *num* (not), and the long one like that of *oo* in fool, pool, as in *khún* (son).
U, *masc. article*, a, an, the: *pers. pron.* 3*d. masc. sing*, he.
Uba, *relat. pron. masc.* he who; who; or ia uba, whom; lit. he that.
Ub'ym-pyrwa-shuh, *a.* inexhaustible, not wanting.
U'd, *v.* to moan, to groan; to complain.
Uei, *interrog. pron.* who?
Uid, *v.* to arrive, to come to any locality, to reach any place.
Um, ka, *s.* water.
Um, *v.* to melt, to waste away; to become water-like.

U'm, used as a negative; he, not; as, *u'm-wan*, he is not come.
U'mbiah, ka, *s.* spittle, saliva.
Umjiat, ka, *s.* spring water.
Umksíer, ka, *s.* gilt; gold: *umrúpa*, silver washing.
U'mlyngiam, ka, *s.* grease; fatness.
U'm-mat, Um-pung, ka, *s.* a tear; water from the eyes.
Umphyniang, ka, *s.* oil.
U''n (ú-yn), sign of the future tense, he shall or will or may.
Ur, *v.* to fall, to trip; see Háp.
Ur-ur, *ad.* roaringly like a fire, rejoicing warmly.
Ushnong, *s.* a village, the head of a village, the whole of the village represented by the headman or any chief; see Shnong.
U't, ka, *s.* a camel.
Uwei, *a.* one: *ad.* "bamarwei," alone, only.
Uwei-uwei, *p.* another.

W.

W, the twentieth letter in the alphabet. It generally represents the sound of *w* in English. *Note*, it is never found in the Khási, except in the beginning of syllables followed by another vowel, or at the end of a syllable preceded by another vowel; in which situations it is never servile.
Wád, *v.* to search, to seek, to find.
Wadár, u, *s.* a ruler, the head of a village.
Wáddaw, *v.* to criticise; to catch at words, to seek a cause.
Wádniá, *v.* to disagree; to seek a quarrel.
Wah, ka, *s.* a river.
Wai, *v.* to conclude, to finish; to hire, to rent.
Wait, ka, *s.* a sword; an axe; a chopper.
Wait-lam, ka, *s.* a sword.
Wallam, *v.* to bring.
Walwar, or Walywar, *a.* spacious, commodious, circular.
Wan, *v.* to come.
Wanwir-wantam, u or ka, *s.* a stranger, a foreigner, an emigrant.
Wat, *ad.* do not; no, not; used only before verbs in the imperative.
Waw! *interj.* oh! ah!
Wei, *a.* one: *v.* to loosen, to slacken; to stop, to delay, to defer.
Weibriw, *ad.* alone; only one person: see Marwei.
Weng, *v.* to remove; to take away.

Wér, *v.* to invite; to call for; to seek for.
Wíang, *v.* to set fire to a house or field.
Wíat, *a.* crooked; flexible.
Wiat, *v.* to bend the bow.
Wih, *v.* to dip; to soak.
Wih, ka, *s.* a worm: *ki wih*, worms.
Wíng, ka, *s.* broken earthen vessel.
Wir, *v.* to go away, to emigrate; to scatter, to disperse.
Wirspah-wirphew, *v.* to expend; to be extravagant.
Woh, *v.* to hook, to hang anything on.
Woi, *interj.* what! why! an expression of displeasure.

Y.

Y, the twenty-first letter of the alphabet. It has the sound of u in pun, or fun: it is but seldom used in the beginning of words.
Ymman, *ad.* badly, wickedly: *a.* bad, wicked.
Ynnai, *neg. particle*, no use for; no purpose or necessity for.
Yrjang, or Ryjang, u, *s.* a twig; anything suspended on high.
Yrwiang, or Rywíang, ka, *s.* fortune, luck; visage, countenance.
Yrwing, or Rywing, ka, *s.* the entrail of a fowl.
Yrynyjat, or Rynjat, *v.* to ebb; to sink as water: *a.* ebb, shallow.

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